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# The Ecclesiastical Review

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# THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—JANUARY, 1920.—NO. 1.

## SIMPLIFICATION OF THE CALENDAR.

ONE of the most important duties of the old Roman priesthood was the preparation of the calendar for each year. The Christian priest has indeed duties more important, but he, too, is concerned more or less with the preparation of the calendar; for not only the Church calendar, or Ordo, but many of the popular yearly almanacs are edited by the clergy. The use of the Breviary and Missal, too, entails daily reference to the calendar, and so the importance for us of any question dealing with calendar reform is at once evident.

Of late there has been much talk of simplifying the calendar. Many scholars are of the opinion that we are in arrears in our computation of time, and that we have not yet made a gain on the Julian calendar reformed by Pope Gregory XIII. "We retain," says Dr. P. Fischer, "even its peculiarities, which from a modern point of view are absurd; for instance, the allotment to February of but twenty-eight days, and fixing the intercalary day on 29 February." It is indeed surprising that in such an age of inventions we should rest content with an imperfect calendar. Nevertheless we can partly understand why no improvements have been made on a calendar adopted in the year 46 B. C., and not revised since 1582, if we consider that the slightest change in the calendar must be subscribed to by the two greatest powers on earth—the Church and the State.

Governments, it appears, would not be hard to satisfy in the matter; but for the Church the question has deeper issues. The following suggestions deal with the question principally in its relation to the Church.

The 365 (or 366) days of the year could be distributed over the twelve months so that the first, third, fifth, seventh, ninth,

eleventh, and twelfth month would have thirty days, while the second, fourth, sixth, eighth, tenth, and in leap-year the twelfth month also, would have thirty-one days. The intercalary day has no special relation to any month: it is the day necessary for the completion of four full years and hence its proper place would seem to be at the end of the fourth year.[1] There it would disturb reckoning less than now, and would serve excellently as a day of special atonement.[2] In this plan the feasts of the Church would follow in exactly the same order as now, and a revision of the Missal and Breviary would be unnecessary.

The most important point, however, in simplifying the calendar, would be to establish a fixed date for Easter, thus making the calendar unchangeable. Most authorities place the death of Christ on the fifteenth of Nisan of the year 30 of our era.[3] With the days of the year distributed as above suggested, this date would correspond to the ninety-seventh day of the year, and Easter, the ninety-ninth day, would fall on 8 April. This day is in the very middle of the space of time within which Easter may now be celebrated, viz., from 23 March to 25 April. The ninety-ninth day will be on a Sunday when the litera Dominicalis is A, and when New Year's Day falls on a Sunday, as will happen in 1922.

In order that this ninety-ninth day should fall on a Sunday every year, one day of the year could not be reckoned as a weekday. The 183rd day of the year—31 June—would seem

[1] The intercalary month and later the intercalary day were placed at the end of the year by the Romans, when the new year began with 1 March, as happened up till 45 B. C.

[2] After a period of five years (*lustrum*), the ancient Romans were wont to celebrate a "dies lustralis" (cf. *aqua lustralis*) or day of special atonement.

[3] Cf. Bach, *Monatstag und Jahr des Todes Christi,* St. Louis, 1912; Von Bebber, *Zur Chronologie des Lebens Jesu,* Münster, 1898; Belser, in *Biblische Zeitschrift,* I, 55-63, 160-174; idem, *Das Evang. des hl. Johannes,* St. Louis, 1905; and *Abriss des Lebens Jesu von der Taufe bis zum Tode,* St. Louis, 1916; Corn. à Lapide, *In Evang. S. Joan.,* XIII, 1; Cornely, *Historica et Critica Introductio,* III, 269; Edersheim, *The Life and Times of Jesus the Messiah,* I, 5, London, 1890; Grimm-Zahn, *Das Leben Jesu,* New York and Cincinnati, 1909, II, 88; Hontheim, "Das Todejahr Christi und die Danielsche Wochenprophetie", in *Katholik,* Mainz, 1906; Ladeuze, "La date de la mort du Christ", *Revue d'Hist. eccles.,* V, 893 ff; Schneid, *Der Monatstag des Abendmahles und Todes U. H. Jesu Christi,* New York and Cincinnati, 1905; Schuster-Holzhammer-Schaefer, *Handbuch der bibl. Geschichte,* St. Louis, 1910, II, 151 and 448 ff. Dausch favors the opinion that the 14th of Nisan of the year 33 (= 3 April, 33) is the day on which Jesus died. (Cf. *Theol. Revue,* 1918, 7/8, 156/7.

best fitted for this "neutral" day. By placing it here, both halves of the year would be made of equal length, and the second half of the year would also begin on a Sunday, as well as each of the four quarters. The intercalary day or leap-day every four years on 31 December would not have to be reckoned as a weekday either. In the Breviary on these two days we would have festive offices: on 31 June, Commem. S. Pauli; and on 31 December, Officium de Dominica infra octavam Nativitatis.

Every man is a born philosopher, with the word "why" ever upon his lips, and I hear it enunciated roundly by my clerical readers. Hence, before speaking of the advantages of a simplified calendar, let us examine the objections which might be made.

The clergy are more conservative than any other body of professional men. Holy Mother Church has, as it were, bequeathed conservatism to them as a heritage. Hence any talk of innovation finds little or no response in clerical circles. We have followed the old method so far, and why attempt a change at this late date? We have scarcely become accustomed to the reform of the Breviary, and are we now to have a reform of the calendar? These and similar thoughts are sure to be to the fore until we can be convinced of the opportuneness of the movement.

Tenacious adherence to old customs is not always laudable, else we should still at close of day bring forth our pine torches, our tallow candles, or our oil lamps, as in times long past. When the new is evidently simpler and better than the old; when it puts an end to many inconveniences, is productive of decided advantages and is to be had without sacrificing principle, it were folly to take up an attitude of unreasoning opposition to change. The proposed reform of the calendar calls for no sacrifice of principle; nothing can be lost and much can be gained by it, especially in ecclesiastical circles. Much can be lost, however, if we refuse to understand the signs of the times. The call for a reform and simplification of the calendar has been loud and long among laymen—statesmen, historians and writers in the daily press; and the desire to fix unalterably the date of Easter goes back to the first Christian centuries. Evidently the question demands a final settlement.

The subject was warmly discussed in 1582 when Pope Gregory XIII undertook the reform of the calendar, and from time to time down to our own day the discussion has been renewed. Certain it is that so much talk about simplifying the calendar will sooner or later have its effect. It is important, then, that we ourselves take the initiative before the matter has gone beyond our control and ordered in a manner wholly to our dislike.[4]

The proposal is opportune as a complement to the reform of the Breviary. The new Psalter was but the introduction. When the revision of the Vulgate, on which the Benedictines are now engaged, shall have been completed, the psalms and *scriptura occurrens* of the Breviary will be made to conform. The lessons of the first nocturn for quadragesimal time will be arranged in a connected series, and many other changes will be made.

Easter has been regulated by the first full moon of spring for many centuries, and shall we now introduce a new method? Would we not thus be unfaithful to the memory of our ancestors? And finally would we not give rise to a quarrel similar to the one which raged so vehemently on the same subject in the first ages of the Church? The practice is indeed ancient: it was imposed as a universal obligation by the Council of Nice, in 325, although Asia Minor continued to celebrate Easter with the Jews on the fourteenth Nisan, whether that day fell on a Sunday or not. The antiquity of the practice, however, is no proof that it was founded on divine precept; else St. Augustine would have adduced this as a clinching argument in his second letter to Januarius (Migne, 5 Epist.) in answer to the latter's question: "Why do we not celebrate Easter on the same date every year?" The plea of adherence to time-honored customs would deserve notice if there were no solid reasons for abolishing them. If antiquity were the only reason for holding on to the present practice of Easter celebration, it should also have been sufficient to hinder the reform of the Breviary, the mitigation of fasts and abstinences, the abolition of nocturnal vigils,

[4] If historians generally accuse the priesthood of Cæsar's time of ignorance and indifference for allowing the calendar to get into a state of hopeless confusion, is it not to be feared that the enemies of the Church will prefer the same charges against her if the reform is undertaken and carried out, not by her, but, as at the time of Cæsar, by civil authority?

etc. But how many very ancient customs have been changed or abolished—customs which date back to Apostolic times. For centuries Sunday matins contained eighteen psalms, while now we say but six in nine parts. All that is sought in the reform under discussion is a simpler method of computing time and a succession of feasts less interrupted than now. It is not therefore a mitigation or retrenchment. It even commends itself devotionally: for it seeks to have our Lord's passion, death and resurrection commemorated on the very days on which, in all probability, our redemption was accomplished, i. e. from the 92nd to the 99th day of the year, over which Holy Week would extend according to the proposed reckoning.

Finally, a resuscitation of the ancient Easter controversy is not to be feared. The question has already been widely discussed, but always in a scholarly and scientific way. The eventful twentieth century, we may be sure, is not the time when a mere question of calendar reform can provoke a spirited controversy.

But does not the present method which is regulated by the ever changing moon offer more variety? True: but variety is not always beauty. With God, who is infinite beauty and perfection, "there is no change nor shadow of alteration" (James 1 : 7). No one will assert that the variability of Easter adds an especial beauty to the ecclesiastical year. When Easter is early, the Christmas season is too short. The octave of Epiphany is scarcely over when the Alleluia is hushed, and often before the crib can be removed, the plaintive music of Septuagesima is heard and the priest appears in the violet robes of penance. The beautiful and important feast of Purification is celebrated with the Tract and *Flectamus genua*; and should it occur on a Dominica major, the office and Mass must be dropped, while the blessing of the candles and the procession take place on the Sunday. That is variety; but who shall say that it is beautiful? When Easter is late, there is often great inconvenience caused in schools where examinations are held shortly after Easter, as is the case in many high schools of Europe. And where Church and State are separated, or will be, we may be sure that no consideration will be had for these holidays which change every year. Many holidays of the Church would perhaps have long since become civil holi-

days, were they not movable. When a feast day falls shortly before or after a Sunday, difficulty is often created for those engaged in certain occupations. In a movable ecclesiastical year this constantly recurs and has been the occasion for the abolition of many holidays. But if the feasts of the Church are always celebrated on a favorable day of the week, as can easily be arranged in the proposed reform, such objections can not be raised against them.

The ecclesiastical year will suffer nothing in its variety, poetry, or devotion by the establishment of a fixed date for Easter. On the contrary, it will gain much. No serious student maintains that Christ was born on 25 December.[5] Ever since the year 354, Christmas has been celebrated on this day in Rome, while before this time, in many places, it was celebrated together with the Epiphany, on 6 January.[6] Easter and Pentecost, on the other hand, were kept as holidays from the very earliest times. Still there is no feast so generally celebrated and loved even by non-Catholics as Christmas. This feast would never have become so popular had it been subject to change like Easter. And it is not to be doubted that devotion would be greatly increased were the mysteries of the passion and resurrection commemorated on the same days every year.

But would not the adoption of the proposed reform lead to the utmost confusion in history and chronology? Will it not be difficult to find a date in the method we are laying aside? And if every year is to be the same, what meaning will the *numerus aureus, epactae*, and *indictio Romana* have? Aside from students who specialize in chronology, how many are there, even among educated people, who understand these intricacies? Historians and chronologists, however, will have no difficulty, and it is especially from their ranks that a call for reform has gone forth. In 1582, when 15 October was made to follow 4 October, no confusion arose. For a time documents and monuments bore both dates in order to exclude

[5] "We lack the means of ever determining the day and the month of Christ's birth."—Grimm-Zahn, *Das Leben Jesu*, New York, 1909, II, 88; cf. H. Kellner, *Heortologie*, St. Louis, 1900, 94 ff.

[6] In 425 it first received the character of a civil holiday. Grimm-Zahn, l. c., 90; cf. Kellner, 86.

any doubt, but more especially because the reform was not immediately accepted in all places.

Philologists may object that the Latin date as used by Cicero and Caesar will no longer correspond to the actual date; and that the term "annus et dies bissextilis," must be dropped. For leap-year and leap-day we have a ready substitute in "annus et dies intercalaris". As for the classical Latin date, it has ceased to be of any practical value. But should anyone wish to use it, it too will be simpler—the same for all months: the nones on the seventh and the ides on the fifteenth day of the month. The date of the year will show whether it is the old or the new system, and a past date may be found by referring to the table found in all Latin grammars.

The date in the martyrology will also cause no difficulty. The luna will remain the same as now. Many would be glad to see both the date and the luna dropped and have the reading begin with the eulogium.

The most serious difficulty of the whole change is considered by some to be the perpetual impeding of some feasts of the Saints by Sundays, privileged octaves, and ferias. But, even as it is now, we must meet this difficulty in a new form every year. There are fifty Sundays, seven ferias, three privileged octaves, and several movable feasts for which we must find place among the immovable feasts. There are in all some eighty offices of a movable character. In the proposed change, forty-six feasts of the Saints would occur with movable feasts. Until the next edition of the Breviary, the present rules for occurrence and concurrence could be followed just as if Easter had been celebrated after the first full moon of spring on 8 April. The feasts of the Saints would follow in the same order as before, even if the date be different, owing to the fact that the months have a uniform number of days. All Saints' Day and All Souls' Day would retain their place at the beginning of November.

The feasts in question must be disposed of according to the rules which have always been followed in the translation of feasts. No Sunday office may be perpetually impeded by a feast of a higher class and the alternation of Sunday, festive, and ferial offices must be retained. Hence every free day could not become perpetually the feast of a Saint.

It would lead us too far to go into details with each of the forty-six feasts, but from a few examples we can see how they may be treated. In the first place, some few secundaria could be limited to certain regions and simplified for the rest of the Church or entirely dropped, e. g. Cathedra S. Petri Antiochiae (22 February). The Mass is the same as on 18 January and the office differs only in the lessons of the second and third nocturns. Likewise, Conversio S. Pauli (25 January), aside from the lessons and capitulum, is the same as In Commem. S. Pauli (30 June). Besides, St. Paul shares the honors of 29 June with St. Peter and is otherwise well represented by his epistles throughout the Breviary and Missal. The Apparitio S. Michaëlis (8 May) and Inventio S. Stephani (3 August) have offices so similar to the principal feasts of these Saints that they could well be dropped. Many offices could also be combined, as is frequently done in religious orders which celebrate the feasts of many of their own Saints and Blessed. Formerly this was done quite commonly. There were even combinations of offices of Saints who stood in no relation whatever to each other, e. g., the martyrs Vincent and Anastasius: the one was martyred in Saragossa in 304, while the other, a Persian, suffered in the Orient under King Chosroas in the beginning of the seventh century. Such combinations were often left to the judgment of the composer. The feast of the great Doctor of the Church, Leo I (11 April) was celebrated on his feast day with office and Mass only eight times in twenty years (1900-1919). And were it not that the office could not be transferred formerly as now, it would have been dropped entirely five times and been commemorated but seven times. Hence it would be better to have the feast of this Saint, who is an honor to the Apostolic See, celebrated together every year with another great light of the Church, Pope Gregory I (12 March).[7] St. Gregory would be honored by being thus joined to his illustrious predecessor and the two would shine like SS. Peter and Paul, as twin stars in the ecclesiastical firmament. In order to secure both Vespers for the feast, it could be made a duplex majus. The holy hermits Paul

[7] Several religious orders desire to have a "Commune plurimorum Confessorum".

(15 January) and Anthony (17 January), who in the last years of their lives were united in the bonds of friendship, could also be given the one office. The lessons of the second nocturn on 15 January relate to both Saints, and it would not be difficult to arrange the lessons for a common office.

The festa semiduplicia and simplicia could remain on their own days if the occurring feast permits of a commemoration in Lauds and private Masses; otherwise they could be combined with other feasts of the same ritus.

Some historians [8] maintain that the symbolism of which St. Augustine speaks in his second letter to Januarius, is an obstacle to fixing the date of Easter. But it evidently would not stand in the way of any proposal to keep Easter on a Sunday every year. What the Saint says regarding the moon applies to the Jewish Passover, not to the Christian Easter.

Any objection to the reform of the calendar that can be raised is far outweighed by the advantages to be gained. We can enumerate but a few. In the first place, the proposed reform would greatly simplify the study of rubrics; and the time thus gained could be utilized in other branches of liturgy. Instead of studying the complicated rules governing occurrence and concurrence, the student could be introduced to the treasury of the Church's poetry. Too often the young levite can translate and recite from memory the odes of Horace, the choruses of Sophocles and other heathen classics, while he knows nothing of the equally classical lyrics of early Christianity and consequently recites the hymns and sequences of the Breviary and Missal without understanding or appreciation.

Furthermore, a great deal of work and expense will be spared in the preparation of the Ordo. During the war the cost of the Ordo continually increased owing to the scarcity of paper and the high cost of labor. And where a large number must be purchased every year from a common fund, as in the provinces of religious orders and congregations, it becomes a real burden. A perpetual Ordo would be an advantage in more ways than one. All feasts and offices peculiar to a church or a district could be arranged once and for all and inserted in their proper place in the diocesan Ordo.

[8] E. g. A. Esser; cf. his article "Ostern" in the *Kirchenlexicon*.

But especially would the advantage be felt in the arrangement of the Breviary and Missal; both could be much simplified and made more convenient and less bulky. And as at present the Proprium de Tempore from Christmas to Epiphany also contains all the feasts and commemorations that fall within that time, so the offices for the whole year could be arranged, and many inconveniences and mistakes avoided. Special rubrics and notices to the number of several hundred could be omitted from the Breviary and Missal.

No office need then be repeated in different volumes of the Breviary. At present the four-volume Breviary contains festive offices for thirteen or fourteen weeks twice, as well as orations, homilies, and antiphons for the five Sundays after Pentecost, and for the four last Sundays after the Epiphany. Moreover, the Officium de Tempore has the offices for ten weeks (the second to sixth after Epiphany, and seventh to eleventh after Pentecost), in all, 246 lessons and responses, although only those for a part of five weeks—about 100 lessons—are used. There is surely room for improvement here. On the Sundays after Pentecost, the lessons of the second nocturn could be followed immediately by the homilies, responses, antiphons, and orations which belong in this place.

In like manner the Missal could be simplified, especially in those Masses which occur at Easter time. It would suffice to have the gradual with Alleluia, or the gradual with the tract, or, in Easter time, the four Alleluias with the versicle, instead of perplexingly crowding all three cases under the one proper, as is now necessary. The last four Sundays after Epiphany, which change slightly according as they are used before Septuagesima or at the end of the ecclesiastical year, need not be surrounded by the maze of rubrics which now reddens the page of the Missal. For convenience sake the Missal could then be bound in two volumes, which many priests would be glad to see done, and which would certainly be a boon to the small altar-boy who is scarcely able to move the book in its present bulky form. Finally, such a simplification would be welcomed by many of the laity, who would profitably follow the priest at Mass, but are deterred by the constant changing between the Proprium de Tempore and the Proprium de Sanctis. "Sentire cum ecclesia" would be much easier and

more sincere, were "orare cum ecclesia" more frequently practised.

The beneficial effects of the simplification of the calendar would also be felt in the management of parishes and the direction of schools, especially in cities. A regularity, heretofore impossible, would govern the time for divine services, confessions, the Communion day of societies, etc. The schedule of catechetical instructions in the school would remain the same every year, and the instructions for first Communion would always begin at the same time, instead of being early one year and late the next, as is now the case.

One question in conclusion. How will those with whose influence we must reckon, be disposed toward the reform? How will it be accepted by the several secular governments? And above all, what is the mind of Rome on the question? Certain it is that any solution of the question must come from Rome. Even non-Catholics freely grant this (as von Hesse-Wartegg). From the past policy of the Apostolic See we can fairly judge as to the final settlement of such a question as calendar reform. Rome is wont to hold to old customs until a new one has proved itself. Even then she does not accept it rashly, but prudently waits until a knowledge of the question at issue has spread more or less universally and evoked comment and criticism. The words of Pope Honorius III in the bull confirming the rule of the Friars Minor are as true today as they were in 1223: "Solet annuere Sedes Apostolica piis votis et honestis petentium desideriis favorem benevolum impertiri." If the proposed calendar reform is viewed favorably by many, it will, as an *honestum desiderium*, find a willing ear in Rome. History proves that the Church, despite her conservatism, is not opposed to reforms in keeping with the spirit of the age; and the testimony of history is borne out by the late reform of the Breviary and the new *Codex Juris Canonici*, and the manner in which it was brought about.[9]

Opposition such as confronted the Church in 1582 need no longer be feared. Statesmen and diplomatists have already expressed themselves in favor of the reform, and the high esteem in which the Church is generally held at the present

[9] Cf. the introduction by Cardinal Gasparri.

time leaves no doubt as to the consequences should her Supreme Head rule in favor of the reform of the calendar.

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## THE RELATION OF SCRUPLES TO MENTAL BREAKDOWN.

IT is not rare amongst spiritual writers to group together a variety of psychological states—all related to one another, no doubt, but yet distinct and often requiring different treatment. St. Antoninus[1] tells us that a scruple is sometimes called *erroneous conscience*, at other times a *fearful conscience, pusillanimity, suspiciousness, dejection of spirit.* A similar grouping can be found in Pope Innocent III, Blessed Albert the Great, St. Gregory, St. Laurence Justinian, Gerson, Rosignolius, and others. It is intended in this essay to analyze the various cases mentioned and study their relationship, in the hope that this analysis will render the treatment, admittedly a difficult one, more rational and therefore more likely to be successful.

At the outset it will be as well to exclude from this category the tender conscience of those persons who are striving to reach the more perfect paths in the service of God. As will be seen later on, the word *scruple* has a very definite meaning and should not be applied to any but the type of mind it represents. The delicate conscience is the truest type of a healthy Christian life always striving to serve God better, in ceaseless prayer and grateful rejoicing.

> Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind and stretching forth myself to those that are before, I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus. — (Phil. 3:13.)
>
> Rejoice in the Lord always; again I say rejoice. . . . Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be known unto the Lord. — (Phil. 4:4.)

Nor should those be classed as scrupulous who live in a holy fear of offending God, even as the Apostle urges those who

[1] S. Antoninus: *Summa Theologica*, I, lib. iii, cap. x, § 9.

stand in the faith not to be high-minded but to fear.[2] "Bonarum mentium est etiam ibi aliquo modo culpas suas agnoscere ubi culpa non est," says St. Gregory, reflecting in a sense the touching lament of St. Augustine: "Woe is me! Lord, have pity on me. My evil sorrows strive with my good joys; and on which side the victory is, I know not. . . . Woe is me! lo! I hide not my wounds; Thou art the Physician, I the sick . . . I fear not the uncleanness of meat, but the uncleanness of avidity . . . and I much fear my secret sins, which Thine eyes know, mine do not. . . . Thou knowest on this matter the groans of my heart and the floods of my eyes." [3]

However, this state is not without its dangers, especially in its earliest stages when so much has to be learnt, and perhaps something to be unlearnt. All spiritual life implies striving, and its value can only be gauged in terms of "effort of will" rather than of "achievement".[4] But effort means risk, and until one has succeeded in finding the full range of one's powers and of self-control, there is always the possibility of overtasking oneself or of falling into errors of judgment. The physical danger alluded to would be in the direction of neurasthenia; the moral lies in habitual errors of judgment, especially in matters connected with fine differences such as between temptation and consent to it, intellectual conviction or imaginative representation and faith, dislikes, repugnances, or, on the other hand, exuberance of spirit and the acts of the will, defects of mind and body and venial sins, and so on. Now it is well to remember that errors of judgment by themselves cause no anxiety of mind, the individual simply committing the blunders quite unconsciously, even as the peasant is not conscious of the *faux pas* he may make in a polite social gathering. It requires a more sensitive frame of mind, and an affective quality or habit, for self-conscious awkwardness to be felt under the circumstances. So it is with the delicate conscience: a doubt may engender a fear or trouble of mind. Of course doubts are legitimate phases of thought, and in normal health of body constitute an integral element of clear thinking and mental

[2] Ro. 11:20.

[3] St. Augustine: *Confessions*, Bk. X, §§ 28, 31, 37.

[4] Cf. 1 Cor. 9:24-26.

life. But in ill-health, or, as it is vaguely named, nervous debility (neur-asthenia), thought is liable to be colored by an exaggerated emotional, perhaps better an affective quality. Thus by nervous weakness or temporary ill-health, the praiseworthy efforts may degenerate into a state of scruple.

St. Ignatius Loyola gives us the clearest descriptive definition of a scruple, which should be closely adhered to for fear of serious mistakes in the direction of souls. "Postquam feci aliquid, venit mihi extrinsecus cogitatio, me peccasse, et ex altera parte mihi videtur quod non peccaverim: *tamen* sentio in hoc turbationem, scilicet, in quantum dubito (scil. timeo de peccato) et in quantum non dubito: istud est proprie scrupulus." [5]

To doubt of the validity or correctness of an action is a very legitimate thing, indeed it is a healthy sign of spiritual activity. To acknowledge a mistake and be heartily sorry for a fault, even with shedding of tears, is necessary for a spiritual man. But the scruple, St. Ignatius tells us, is something altogether different. It is a state of mental trouble or anxiety, not about a definite regrettable action, recognized as such, but about a state of mental hesitancy. St. Ignatius applies this definition to all cases of anxious hesitancy, whether centering about an action or an idea, such as a truth of faith, or a dogmatic proof: "Postquam cogitavi, vel dixi, vel feci aliquid aliud", the essence of the scruple consisting in the disturbance felt with regard to the doubt. This disturbance is quite out of proportion to the intellectual or ethical importance of the doubt producing it. Thus it is that ascetical writers like Scaramelli, amongst the other signs which they give for the detection of a scrupulous conscience, add "disquiet, trouble, anxiety and disturbance of mind following these very doubts and hesitancies. For the remorse which God instils in the soul pricks the conscience but does not cause therein either darkness or anxiety.

[5] St. Ignatius rules out from his definition those so-called scruples which in reality are gratuitous errors of judgment, viz.: "When I *freely* judge that to be a sin which is not a sin; as happens when anyone, after having stepped over crossed straws, comes to the conclusion that he has sinned. This in reality is an erroneous judgment and not a true scruple. . . . It is much to be abhorred, because it is wholly wrong." (*Notae ad sentiendos et dignoscendos scrupulos,* etc.)

Indeed, not even that remorse which arises from the dictates of right reason is ever turbulent or disquieting." [6]

Thus a scruple is not an emotional state arising from, and strictly proportionate to, an affective idea, but it is the initial stage of an "obsession" in the strict technical sense employed by physicians. By this is not meant that all persons suffering from scruples are mentally insane: nor is it the object of this paper to say that scruples always pass into morbid conditions of insanity. In disease, especially that of the organs subserving the mind, the transition from normal to the abnormal is not always definite, so that it would be no exaggeration to say that every one, at some time or other, has experienced these or similar initial stages, which, however, never fixed themselves into a permanent state of disease. With this caution in view it remains true that the "scruple," as described by St. Ignatius, is the earliest stage of a neurasthenic condition which may pass into a more serious mental malady. In fact St. Ignatius himself recognizes this danger, and with him all spiritual writers even from the earliest times of asceticism:

> Rationalis hominis dignitatem amittit, qui vel jejunium caritati aut vigilias praefert sensus integritati, ut per immoderatam abstinentiam atque indiscretam psalmorum et officiorum decantationem, aut amentiae aut tristitiae incurrunt notam.—(S. Hieronymus: *De Consecratione,* dist. 5.)

It will be advantageous, both to a clearer insight of the nature of scruples and to a better grasp of the principles underlying the treatment, to follow the phases which transform the mere scruple into a definite mental disease. The condition may remain "representational" in its main character in the shape of "fears" or dreads of all kinds (*phobia*); or it may take a more strongly affective character, the intruding idea striking "terror" in the unfortunate patient (*obsession* strictly so-called); while it may pass on to an "impulsive" notion (*impulsive idea*).

1. Often the hesitant anxiety, with its characteristic fluttering sensation over the heart (*anxia praecordialis*), may spread

[6] Scaramelli: *Il Direttorio Ascetico.* — It is interesting to note in this connexion the repeated insistence by ascetical and mystical writers on the necessity of preserving peace of soul.

to other actions as well, so that a time may come when all willed activity becomes impossible. Thus a true *folie du doute* develops, the physical anguish accompanying and overpowering all activities. The patient comes to dread every effort and is reduced to sad inactivity or may vainly seek relief in rejecting all spiritual advance. He may even be prompted to commit suicide.

2. In other cases the doubt with its accompanying trouble may recur so often that the patient is unable to check the process, and the original character of anxious hesitancy is now altered to a persistent and incoercible idea—the "obsession" of physicians. Every time that the idea rises into consciousness it terrifies the unfortunate patient, inducing palpitation, pallor of the cheek, an anxious look, and clammy perspiration.

The transition from the anxious hesitancy to the obsessive idea may be explained on Janet's [7] supposition that in normal life two functions are continually being exercised in consciousness: associative recollection and synthetic unification. It is evident that these two are to a certain extent opposed and mark different degrees of intellectual life according as the one or the other is predominantly active. Now in anxious hesitancy the unifying or synthetic principle is at fault and may be so weakened by the disease as to be unable to reject or assimilate the intruding idea. This idea then retains a hold in consciousness and gradually becomes more and more firmly attached to associative complexes. Some horrid blasphemy or the idea of being antichrist or of being damned may be taken as an illustration of an obsessive idea.

A further development of the obsessive idea occurs when the patient ceases to struggle against it. He then comes to accept it as the voice of a devil within him or some such like agency, when in reality it is nothing but a delusion. This transition is very important especially in connexion with the discrimination of Spirits. The delusion is invariably a gradual process. In obsession the intruding idea excites a violent contest: *turbationem patio.* In delusion the suggested idea is indeed recognized as foreign to the conscience of the individual, but without any disturbance or struggle. This is

[7] Pierre Janet: *L'automatisme psychologique.*

partly due to its persuasive content, partly to its gradual onset: it keeps increasing in consciousness as well as in frequency until the patient accepts and then analyzes, or better augments, its contents which keep improving in the numbers and finish of detail.

It is perhaps worth noting, at this stage, the great difference that lies between an ordinary temptation and these obsessive ideas, say that of blasphemy or of some obscene image. In a temptation there must be present an inclination of the will toward the object, i. e. an instinctive desire to commit the act or to accept the pleasurable idea. Technically speaking, in a temptation there is a natural or acquired inclination of the appetite, sensitive or intellectual, toward a presented good. In the obsessive idea there is nothing but horror and terror, a painful and unwelcome invasion of consciousness by the idea against which the whole being of the individual rebels and revolts, producing all the physical effects of terror. So also in delusion, the notion remains foreign and unwelcome (or welcome, according to content) to the individual who submits (or accepts) the concept as to (or from) an outside influence (e. g. the devil, an angel, or even hearing voices and seeing persons, etc.).

3. When the anxious doubtfulness which constitutes the scruple has reference to some external object rather than to an idea, another type of mental malady may be produced: the phobia. As the name implies, the phobia is a dread or fear, such for example as the fear of treading on holy water, or on consecrated Hosts whenever he happens to see drops of water or pieces of paper on the ground, first in the neighborhood of churches, later on in most unlikely places. The development of a phobia seems to proceed from the desire of the patient to avoid occasions which originated the scruple.

4. There is yet one further development of obsessions. The terrifying idea is now accompanied by a suggested action, and this at once induces a fear lest the patient should not be capable of resisting the suggestion. It is this fear which gives the obsessive ideas that compulsive character which distinguishes them. The following cases illustrate the process by which an impulsive idea is formed:

1. A young married woman suffered from nervous exhaustion after her first childbirth. She watched day by day her

husband cutting up meat for his parrots with a pair of scissors and the action filled her with disgust which later increased to positive horror. Thus a repulsive obsession was set and this in turn engendered the morbid suggestion that she should cut the tongue of her dearly loved child in the same way. The fear that she would not be able to resist this suggestion made the suggestion more vivid and the idea more imperative, causing an agonizing struggle each time. (Tangi: *Text-book of Insanity*, V, 155.)

2. A fervent sacristan, exhausted by hard work in a very trying climate, heard of some terrible blasphemies and sacrileges committed against the Blessed Sacrament. The memory of them haunted him in all his work and prayers, as he felt powerless to ignore them. Then came the suggestion that he too should do the same, and a dread seized him lest he should forget himself so far as to yield to the hated impulse. He reached such a stage that he could not approach even the outer door of the church without being overpowered by this dreaded and hated impulse to blaspheme and commit outrages against his Lord within the Tabernacle.

To recapitulate what has just been said, a scruple is strictly speaking the first stage of a mental disease characterized by mental trouble about a doubt. It differs from mere doubt, which is a purely intellectual condition, and from remorse, which is an emotional state properly so-called. The scruple may then pass into a generalized state of doubt; or it may assume a terrorizing character (obsessive idea), as in the thought of blasphemy; or it may induce fearfulness of the act which produced the scruple (phobia), as in the case of treading on imaginary Hosts, or again it may take the character of an impulsive notion. Fundamentally they are all the same. The content of the notion, in every case, is not abnormally perverse, either in the doubt of the scruple, or in the horror of blasphemous suggestions, the fear of sacrilege, or the suggestions of bad actions. What is abnormal is the power of imposing itself on the attention and the consequent importance which it acquires. This is due to the affective coloring of the obtruding notion. In every case the idea lives by virtue of the contest which it sets up in consciousness, and it is this great

fear which gives the impulsive idea of more advanced states, its compulsive character. This want of harmony between intellectual presentations and the affective states of consciousness is the essence of the disease, whose physical basis is entirely unknown.

It will hardly need emphasizing that a spiritual director should watch over his penitents with the greatest care and that prevention is better than cure. One should bear in mind that the tendency of a spiritual man to overestimate details of routine is not a pathological symptom, but the legitimate and logical outcome of his efforts to seek that perfection to which he aspires. Unless properly guided by clear and repeated statement of moral principles—and not mere mechanical commands—he will inevitably fetter himself by innumerable searchings and self-made regulations which contribute not a little to a mental breakdown. This is probably the reason for the statement so often met with that scruples (alluding to these misguided efforts) are the cause of individuals not only giving up their pious practices but of even leading bad lives altogether. Gerson aptly remarks: "Debet seipsam diligentius custodire, *non cogitando res particulares* parvas vel magnas, nigras vel albas; sed *elevare cor suum in sapientia Dei, in sua potentia, dulcedine, bonitate* . . . et sic de talibus generalibus considerationibus . . . Per hoc enim numquam laberetur quis in phantasiis et phrenese, sicut fieri posset fingendo in se res corporeas nimis permanenter et fixe. Et ideo prohibetur interdum *nimia cogitatio et continua* de peccatis *propriis* et de aliis factis . . . *propria.*"[8] In short, he urges directors to turn their attention to less subjective matters and to make them realize the great principles inculcated by St. Teresa, St. Francis of Sales, St. Peter of Alcantara, St. Ignatius. "Have a care never to permit your heart to become sad, concerned or solicitous, for whatsoever happens; but let your whole endeavor be to keep and preserve this peace, since our Lord tells us: Blessed are the peaceful." (*St. Peter Alcantara: Pax Animae*, Ch. 3.) "Let *nothing* disturb thee, let *nothing* affright thee; *all things* are passing, *God only* is changeless. . . . Cast the

[8] Gerson: *Tract. de Doctrina contra nimis strictam et scrupulosam conscientiam* [opera omnia, 242].

past into the mercy of God, the present into His love, the future into His providence." (*St. Teresa.*) [9]

Equal care should be taken of bodily health: insomnia, prolonged constipation, and dejection being symptoms of serious import. In seeking out one's limits of endurance and adaptability with a view to regulating the amount of food, sleep, penances, etc., it is always wise not to make any changes *en bloc*, but gradually changing or giving up, as the case may be, first one thing then another, with long intervals between each change. The change once determined upon, should be given a fair trial over some days. This has a double advantage: it eliminates the influence of auto-suggestion and secondly it gives the organism a chance to adapt itself to the new circumstances.

With regard to the scrupulous and the obsessed, the very first thing to be done is *to reassure them and encourage them* in their trial.[10] This object is usually attained by a simple statement—*repeated patiently, as often as necessary*—of the origin and nature of their trouble, viz. that it is a temporary indisposition, partly physical, and partly mental, and that by proper care the trouble is sure to be dispelled. Next the moral principles concerning the doubt, or better their own responsibility in the matter, should be explained, simply and clearly as from the lips of a priest of God. At the same time it should be pointed out to them that physical rest is necessary for them. This does not mean enforced idleness, which would do more harm than good. On the contrary, it should consist of a restful holiday, free indeed from preoccupation or fatigue, but keeping the patient busily distracted with congenial work.

[9] This advice applies equally well to temptations of every conceivable kind. Much valuable information can be obtained from a perusal of St. Antoninus's "*Remedia et Regulae contra scrupulos*", especially the part treating of *discreta epykeixatio*. See also Rosignolius: *Perfectio Christiana.*

[10] St. Ignatius in the *Notae ad sentiendos et dignoscendos scrupulos* states expressly that a scruple "if lasting for a short time is of no slight value to the soul which has betaken itself to spiritual exercises: indeed, the scruple purifies greatly and cleanses such a soul by removing it far from every kind of sin, according to the saying of Gregory (quoted above): 'It is a sign of a right mind to find faults even where there are none committed'." It may be added that, in so far as they offer an opportunity for humility and confidence in God, scruples are of great utility to the earnest soul.

The more advanced cases should be left in the hands of the physician, who may find it advisable to use "hypnotic" suggestion, possibly at a home away from the patient's ordinary surroundings. Psychotherapy is the most satisfactory treatment known, so long as it is properly applied by an expert and conscientious physician. With lighter cases, however, a few general principles of treatment will not be out of place. It will be evident that each case will differ from all others by as much as the mental lives of individuals differ in instincts, capabilities, and formed habits, so that only broad outlines can be suggested. It is for the spiritual director to apply them to the needs of his charge.

Representational obsessions should be ignored as far as possible, without any attempt at checking them, just as one can learn to ignore a barking dog in one's studies, or even a toothache or neuralgia. "Mille surgunt apud aliquos tales scrupuli [with which may be included blasphemous, obscene, and other troubling ideas], more canum oblatrantes et lacerare minantes ipsos ambulantes per viam mandatorum Dei, quos evincere et compescere melius quam per contemptum nequimus." Elsewhere he adds: "et interdum ridere de earum importunitate." [11]

Where the obsession takes the form of a phobia or dread of some particular object, it will be well for the patient if he can be induced to go against it; that is to say, he should be encouraged *to do* the dreaded action, e. g. to tread on the would-be hosts, etc. A caution is, however, needed in such types, lest this practice be urged too soon and the attempt to overcome the phobia should cause an aggravation of his nervous debility. This might lead into an impulsive idea. So, although the patient should be made to laugh at his weakness and should be encouraged to master it, he must not be forced in any way.

When the scruple has become generalized into a *folie du doute*, it would be most beneficial for the patient if a guide could be found on whom to model himself in his daily actions, instructing him to disregard all doubt in connexion with any of the actions thus imitated after his model. If this is not

[11] Gerson: *De praeparatione ad Missam* [opera omnia, 330 A] and *Contra nimis strictam et arctam conscientiam* [op. omn. 242].

feasible, great relief may be given by reassuring the patient that it is sufficient for him if he formulates from time to time some short act to ensure a right intention.

The persons troubled by impulsive ideas should be strengthened by the fact well known to alienists that *de facto* such persons never commit the dreaded criminal suggestion. It would seem best, then, to encourage them to ignore the impulse by looking upon it as a meaningless idea brought up by a temporary breakdown of the imagination. When self-confidence has been restored, the patient may try to act against it. He should be warned, however, beforehand, that if he fails, as he repeatedly may, he must not be discouraged, as such a failure only means that his strength has not yet recovered completely.

Finally it must not be imagined that these states are cured quickly, but in most cases an immediate relief is experienced by the poor sufferer, who should be told that by patient perseverance in the treatment he will recover his normal health and spiritual vigor. Every failure is to him a gain if he can manage to remain undisturbed, while every time he overcomes it is a great step forward toward complete self-mastery.

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## OCCUPATIONAL HAZARDS IN CLERICAL LIFE.

THOSE who preach to priests and those who write books and essays for the spiritual direction of them agree in the view that certain undesirable traits appear frequently in clerical life. We are informed in much detail on the origin, development, and consequences of them. Warnings are expressed and earnest appeals are made for a degree of watchfulness and prayer which will insure the priest against the tyranny of these recurrent failings. The agreement found among spiritual teachers as to the nature and harm of these qualities is striking. The authority which they enjoy gives added significance to what they say. Hence the criticisms of spiritual life referred to represent in a certain practical sense the mind of the Church in its judgment of the ideals and the

sanctity of the priesthood and of the dangers to priestly character and efficiency that are found in the ministry.

The instincts of the Church are not mistaken. Its teachers are guilty of no exaggeration when they exhaust the resources of language and explore the farthest reach of spiritual emotion in attempts to represent worthily to us the grandeur of the priestly office. The Church's judgment of the priesthood has infinitely greater authority than the personal view of any priest. Now the clerical faults described by our teachers are judged in the light of a very exalted appreciation of the priesthood. In proportion as we lower our estimate of it we appear to find fewer faults among priests. Hence priests who feel well satisfied with themselves and their fellows may be the victims of low standards of judgment rather than the happy observers of a high degree of merit.

The priest may be judged as a man. As such he is exposed to all of the subtleties and indirections of sin. From this point of view he is a child of God resembling other children of God in temptation, in the need of grace and prayer, and in the obligations of simple and unquestioning loyalty to the law of God. This is, however, not an adequate point of view. Ordination sets the priest apart. A tedious course of training aimed to give to him a particular mental and spiritual outlook. It did not nor can it permit him to look upon himself as he would look upon others to whom the high calling of the ministry was not vouchsafed. The priest who judges himself merely as a man held to avoid sin and to obey the general law of God may feel well satisfied with himself and be unimpressed by our literature on clerical failings. The point of view, however, from which we must judge the priest is that of a man who shares the powers of God and is called upon inexorably to vindicate his vocation by personal holiness.

The priest who is not holy is unpriestly. God demands of him spiritual intelligence and joyous familiarity with spiritual realities. He should possess a tone of renunciation and spiritual aspiration that are as sentinels to his heart wherein dwells the spirit of God. Criticism of the priest which is based upon this point of view will not relate to the avoidance of obvious sin. It will deal with the positive elements in priestliness and the failure of the priest to equal his graces and his spiritual

destiny. Universal consent in the traditions of the Church holds that there are certain exercises in the spiritual life that absolutely condition the growth of the priest in holiness. The failure of the priest to follow the essential routine of spiritual life in respect of meditation, prayer, penance, renunciation, and complete unselfishness, will occasion much criticism. It will take on very often a vehemence which cannot be understood or justified except from the standpoint of the spiritual grandeur of the priesthood.

Again, the priest may be judged as a minister of souls; as pastor, guardian of sacramental graces, pattern of spiritual ideals, builder in the Kingdom of God. Criticism of him in this character will bear on his efficiency as the ambassador of Christ. He is called upon by the Divine Law to develop qualities which strengthen him in his work among souls. He is expected to show zeal, patience, a spirit of sacrifice, discernment of souls, and to reënforce his teaching by his example. He is called upon to possess all of the knowledge required for the performance of his duties. He is asked to reënforce his efforts by earnest prayer for those whose souls are in his keeping. He is required to surrender his prejudices, ambitions, and pleasures to the demands of his office as the representative of Christ and to find in the completeness of his loyalty to duty all compensations and peace.

Criticism of the priest from this standpoint will relate to qualities which interfere with his duties toward souls. The natural qualities of leader and teacher are taken into account. Since the normal destiny of the priest is to serve souls directly or indirectly, the literature which concerns him drifts generally toward his pastoral office. A priest may be exceedingly holy and at the same time a very ineffective pastor. Another may be an effective pastor in as far as it is given to us to know, and fall short of the standards of personal holiness set before us.

The spiritual literature which deals with clerical failings judges the priest from the three standpoints indicated. The practical agreement among our teachers in their fault-finding leads us to the conclusions that general forces are at work in producing certain of our faults. These forces are associated with the clerical life and they interfere directly with the excellence of priestly character and the effectiveness of pastoral

service. We are led in this manner to see that there are occupational hazards in the clerical life practically inseparable from its nature and circumstances. The priest is called upon, therefore, to acquaint himself with these forces and to adopt systematic measures which will prevent them from interfering with either his victory over obvious sin, or the positive attainment of personal holiness, or the effective service of souls.

An analogy is at hand. One of the most helpful achievements of modern social reform is the recognition of occupational hazards in industry and the development of adequate protection against them. Painstaking investigations show us that certain diseases occur with frequency in certain occupations. It is possible to estimate with reasonable accuracy the probability of accidents of certain kinds and of all kinds in given occupations. The prospects of recurrence of certain diseases in given occupations is well understood. This knowledge has enabled enlightened employers, public opinion, scholars, and legislators to adopt effective safeguards against accidents and occupational diseases. Changes in methods in the factory, the introduction of safety devices, systematic precaution of various kinds have already made possible an improvement in conditions in industry that is an outstanding glory of our time. But back of all of these methods of foresight and care we find constant appeal to the working men themselves to show vigilance and to coöperate faithfully with the measures intended to protect them. It is a matter of common experience that without that faithful coöperation on the part of the laboring men precautions are practically useless. With it they are effective to the highest degree.

Making due allowances the nature of which is obvious, we may say that there are occupational hazards in the clerical life against which we must be well advised and must practise prudent foresight. Our spiritual literature furnishes abundant information as to the nature of these spiritual hazards and as to the methods of combat against them. But no literature will avail unless the priest himself is deeply concerned; unless he coöperate with intelligence and good will in forestalling the harmful qualities with which our spiritual literature so largely busies itself. It may be worth while to call attention to certain of these minor hazards in the clerical life. Those to be men-

tioned are selected simply because they occur to mind at the moment and not because of any impression as to their relative importance.

I.

The first hazard to be mentioned relates to the combination in the priest, of power, security, privilege, and deference, called by a well known writer " those mighty and eternal seducers of our race ". The priest occupies an exceptional position as spiritual leader in a community. This position gives him great social and spiritual power. That power is exercised with a feeling of practically complete security, since ordinarily no provision is made for legitimate challenge or opposition which is warranted and unfearing. The priest is held in such reverence that impulse to disagree with him is checked and impulse to oppose him is inhibited. " Nolite tangere unctos meos." The privileges and exemptions accorded to the priest are associated with the elements mentioned as constituting this minor hazard.

Power is always a source of danger to those who possess it. Cardinal Newman says somewhere that it tends to destroy the gentler virtues. Nothing makes a leader more wise in judgment or more prudent in action than the prospect of legitimate criticism to which he must listen. When power is exercised and no provisions are made for checks and balances, there is danger of the development of the habit of domination and a spirit of intolerance. Sensitiveness to criticism accompanied by obstinate determination to have one's way will appear now and then as the direct outcome of this condition. If the position of one who exercises power is insecure, this insecurity will do much to chasten his spirit and foster tolerance. But security added to power increases the hazard to temperament and character. When we add to this an attitude of deference in the people and the enjoyment of privilege and immunity by the priest, we have a combination that is full of possibilities of danger. Illustration can be found scarcely in any one or two priests. But illustration in the priesthood as a whole is abundant enough. Power is expansive. It can so color conscience and confuse sanctions as to destroy at times all interior restraint. Then there is no safety except in external

and effective opposition. The discipline and law of the Church in respect of the priesthood contain rules and prohibitions showing that the priesthood has not always been free from the unhappy consequences of this hazard in clerical life. The literature of spiritual direction produced by our teachers rests on the assumption that this hazard is of sufficient consequence to merit much attention. How shall the priest meet the demands of his high office if he fail to take precautions against the dangers to temperament and outlook involved in this clerical hazard.

Another hazard is found in the fact that the priest deals with intangible things. He cannot be checked up. This may lead to the habit of disregarding results and of being satisfied with efforts alone, regardless of their outcome. The priest can be checked up as builder, financier, organizer. But these are not the primary aims of the priesthood. In its essential spiritual activities there is no practical method of determining the spiritual value of a priest's work.

No one can determine how well or how badly a priest hears confessions. No other duty brings him nearer to Christ. The sanctification of souls is conditioned on his wisdom and his absolution. There is no practical way of knowing how well qualified a confessor is or of determining how well informed he is in dealing with sin, and guiding penitents back to the sheltered ways of grace. Even a confessor himself has difficulty in discovering his own mistakes in the confessional if he makes them. All of our spiritual critics are agreed that the priest must study continually, that he must inform himself fully in preparing for the confessional. Yet the conditions under which confessions are heard put serious obstacles in the way of the confessor. Confessions are heard in a hurry. There is no time for thought. Decisions must be made quickly and direction must be given instantly. Spiritual direction has all but disappeared from the sacrament as it is administered. As a result the priest is exposed to the danger of becoming an indifferent confessor. He cannot be checked up unless his conscience and his zeal protect him.

The results of clerical prayer are intangible. The mementoes and prayers that we promise cannot be checked up. No table of results, no balance sheet, no curve of the statistician

can indicate the results of intercessory prayer which the priest is called upon to offer to God in the interest of the faithful. The results of prayer are hidden in God. Is it not possible that this leads to a certain carelessness and even indifference to the intercessory power of the priestly office? The need of striking a daily balance in a bank or a ticket office does more to make men exact and watchful than all of the preaching in the world. If there were any way of checking up the worthiness and constancy of clerical prayers, might not their quality and quantity be greatly improved? It may be that this question indicates a debased view of our loyalty. The universal tendency of man toward carelessness when there is no method of checking up the results of his efforts offers grounds for fearing that the priest, like any other, may suffer from it.

The results of preaching are to some extent intangible. Reputation is not an aim in preaching. Hence a reputation is not proof that a preacher is doing the work of God in the way of God. Crowds are no test of the real value of preaching, since dozens of motives, not one of them related to a high spiritual purpose, may account for the throngs that listen to a man of reputation. Praise is no proof of the value of preaching, because the uncritical manner in which people offer praise robs it of all value. Spiritual experiences are silent and hidden. The real fruits of preaching are known only to God. The preaching that arouses a soul to a sense of sin or awakens stern spiritual ambition and brings God forever nearer to the wayward human heart must be inspired by consecration, guided by reverence, and sanctified by prayer. It must be the outcome of painstaking effort. The standards used by thoughtless, fulsome, and well-intentioned flatterers in showering indiscriminate praise upon preachers are so often false and pernicious that any preacher is in danger of being misled by it. Could the work of preaching be classified in the light of its real spiritual value in the Kingdom of God, there might be an amazing rearrangement of reputations in clerical circles. Were it possible to check up our preaching by its actual spiritual value in the sight of God, the Gospel might be preached with nobler power and more enduring zeal than is now the case.

Preaching is in another sense one of the hazards of clerical life. Saint Paul must have been conscious of this in some

sense when he feared lest preaching to others he himself become a castaway. The priest preaches to the faithful, but no one preaches to the priest except at the time of his annual retreat. It is true that the spiritual literature intended for him would preach to him with abundant power if he wished it to do so. But this is conditioned on his taking the literature seriously and seeking spiritual wisdom in it. The clerical mind takes on a bent which disposes the priest to look upon himself as expositor and teacher rather than as example and learner. Even when the duty of preaching is taken seriously, the habit of looking for sermon material in life and literature is apt to hinder the priest from taking the simple eager attitude of learner. To a great extent sermons should be lived before they are preached. Surely this is true of sermons that aim at spiritual direction. But if a priest separates his preaching from his living and feels no inclination to enrich his own soul before endeavoring to guide the souls of others, his preaching can become a snare to his feet. Bremond in his subtle study of Newman judges the entire interior life and spirituality of the great Cardinal in the light of his sermons. He believes that Newman's sermons are his spiritual autobiography. The priest who lives his own sermons before he preaches them will be in no danger of becoming a castaway.

It is well known that the average priest dislikes the task of preaching to other priests. Those who share this feeling seem to believe that priests are not docile, not easily edified, not eager to be helped or aroused to sustained efforts after personal holiness. The priest is preached to in the annual retreat. On this occasion he has an opportunity to discover how far his own preaching reveals the depths of his own interior life and how far he has been saved from a perverted spiritual point of view. A clerical wit has suggested that every priest ought to rent one pew to his own soul in his own church. The plan might be worth while. As a master of ceremonies may miss entirely the spiritual element of them in his concern for their completeness and grace, the priest may so lose himself in concern for form and effect of his preaching as to miss entirely the relation of his sermons to his own spiritual life. The winding stream is generous to the banks between which it flows and when the soil responds to the quickening touch of

gentle waters, flowers and grasses and trees spring up in rich profusion. As the living word of God wells up from the heart of the priest and flows from his lips to strengthen and purify the children of God entrusted to him, shall not his own soul be enriched and shall he not become holy through the holiness which he preaches?

Another hazard in the clerical life is found in the tendency to substitute reason for faith in judgment and in practice, if not in doctrine. Faith, in the incomparable definition of Saint Paul, is the substance of things hoped for, the argument of things that appear not. Our first duty is to receive the supernatural, not to test it. Our next duty is to proclaim rather than to demonstrate it. There is at times a conflict between theology and piety of which no priest should be unconscious. Theological argument has its place, but the writing of theology is largely a rational process. It aims at systematic exposition, argument, definition, explanation, in answer to some kind of actual or supposed challenge. Now argument and demonstration have little to do with the intimate pieties of daily life. Piety results from receiving and obeying faithfully the revelation of God concerning Himself, His Christ, our destiny and our duty. We receive the rules of holiness as well as the truth of revelation through authority. Faith is a gift precious in the sight of God. The will to believe is fundamental. Our piety should rest on our faith, not on our theology, otherwise those who know little theology might fare badly. Reasoning and rational outlooks have a place in the spiritual world, but it is a humble and secondary place. Faith results when by the grace of God we turn toward eternal things and accept them and answer their touch in the supreme surrender of love. When the point of view of faith is lost or in any way hurt, not alone in questions of doctrine but also in outlook and spirit, grave harm is done.

The priest's judgment of sin and its processes should be based on faith, not on reason. His judgment of Church authority and his dealings with it should be guided by the spirit of faith and not by the subtleties and evasions of a purely rational point of view. The priest's judgment of penance, of self-discipline, of the traditions of piety, above all of saints and saintliness, should rest on faith, not on reason. The sense of

spiritual needs, of spiritual aspirations, of spiritual dangers must be derived from the vision of faith, not from so-called common sense or thoughtless natural judgment. Where shall we find a man of faith, if the priest be not he? How shall any priest lead his flock in the sure ways of spiritual peace, if he himself become a kind of minor rationalist and be led to depend on common sense and shallow views derived from reason and indifference, not from prayer and searching after knowledge of the spirit of God? This is a clerical hazard from which many priests will hardly be altogether spared.

The constant repetition of formulae involves another hazard in the clerical life. Mechanical activities are best conducted with least attention. Spiritual and intellectual activities are best conducted with the maximum of attention. An experienced man who drives an automobile in a mechanical way is most reliable, while a beginner who gives complete attention to his work is awkward and unsafe. On the other hand one who performs intellectual or spiritual activities in a mechanical way robs them of their meaning and degrades them. The work of the priest is spiritual and intelligent, not mechanical. The spiritual efficiency of the priest depends on the intelligence and consecration with which he performs his duties. Our spiritual life is organized into definite forms which are carefully defined in the ritual, and these forms have the most solemn sanction of the Church. They are constantly repeated in the ordinary course of spiritual life. Repetition tends to become routine. Routine leads to indifferent and mechanical ways abhorrent to the purpose and grace of spiritual life. Mechanical reading of the daily Mass, mechanical repetition of the form of absolution, mechanical recitation of the breviary, mechanical administration of the sacraments, mechanical performance of other Church ceremonies, done often without even verbal integrity or done even with it, offer saddening commentary on the degree to which a priest may have become the victim of this clerical hazard. Unless the priest remain on guard against the seductions of routine, against mere formalism, he will defy every accessory purpose of ceremony and sacrament and rob his people of distinct occasions of grace. Ruskin found infinite charm in the "polished velocity" of rapidly flowing water, but there is no charm in the "polished

velocity" with which words pour forth from priestly lips too rapidly to catch the soul or be touched by the grace of which words and forms are the intended vehicles.

One might be disposed to say that the use of Latin which hearers and observers do not understand has something to do with this tendency. But the fault remains only too often when we use English in public services. It is amazing to note the extent to which we excuse ourselves from the ordinary laws of expression when we stand at the mountain of the altar of God and conduct the forms of worship by which we honor Him and seek His help in the weary ways of life. There are some who fall short of even pronouncing words distinctly in Divine service. There are some who attain to the utmost rapidity with which words can be uttered. There are others who read a ceremony with entire indifference to meaning and are guided by neither understanding nor feeling in their action. There are those who do endeavor to conduct every Divine service with the dignity and intelligence that faith imposes and the Church commands and the people expect. The effect is always happy and inspiring.

The whole development of the ceremonial of the Church is due to its recognition of the power of imagination and symbolism in life. No other organization in the world has read the human heart as she has read it or has expressed the understanding of it with equally dramatic power. Form is necessary to protect the integrity of spiritual processes and express the fulness of spiritual emotion as the Church interprets it. The grasp of the Church on the spiritual world, and her power to express her understanding, are wonderful, and yet many of us drift into habits of routine and mechanical execution which baffle every helpful purpose that the Church has in mind. A priest who on one occasion attended the funeral of a non-Catholic Army officer in the home of the latter remarked that the service read by the minister was the most impressive that he had ever witnessed and that he had not always seen nor himself always conducted Catholic funeral services with an equal tone of dignity and reverence. Routine and formalism are deadly enemies of spiritual life, clerical hazards to which we too often fall inadvertent victims.

The tendency of doctrinal certainty to occasion intellectual indifference outside of the field of doctrine indicates another clerical hazard. We accept Revelation on the authority of the Church. We accept the guidance of theologians in applying revealed principles of human conduct to the perplexities of life. We find dogmatic and moral theology organized into logical systems. Assuming that we possess the one thing necessary, many of us become indifferent to the wider intellectual and cultural interests of life. This indifference goes so far as to kill all interest in the history of the Church and of doctrine. The outstanding minds in our history that left their impress forever on our belief awaken little interest, and the outstanding churchmen and saints that brought the world within the sweep of their sympathies and placed all of the interests of life under the touch of their power, stir scarcely any interest in us. Definition simplifies the work of men. Security allays worry. Why take on unnecessary solicitude concerning culture, literature, the social action of the Church, when we have dogma, the sacraments, and adequate forms of worship.

Now a priest can be a very effective pastor and a very holy man without knowing much theology and without any solicitude for the cultural interests of life. But the Church is helpless in the face of challenges hurled against her by the world unless her priests are equipped and prepared to meet them. Indifference to the wider interests of the Church, indifference to her missionary duty in the world, indifference to current standards by which power is rated and a cause is judged, hurt the Church grievously. The power of the Church is in the priesthood. Private initiative, rarely Church authority, initiated the great historical steps by which the Church met the succeeding challenges of the centuries. Only a priesthood that has the spirit of zeal, intelligence, and sacrifice, and that neglects no opportunity and shrinks from no effort to equip itself fully, enables the Church to speak to the world as her mission demands.

Another clerical hazard relates to the danger on the part of the priest of acquiring a theological conscience. This type of conscience furnishes material for varieties of clerical humor. It results largely from an intention to avoid sin rather than grow in holiness. Hence exact definitions of what is or is

not sin tend to guide one's footsteps, and the vision of higher life is blurred. There is a true concept of moral theology which represents it as the systematic presentation of revealed principles that underlie human behavior in the effort of man to attain to the vision of God. It is in reality, as the lamented Doctor Bouquillon always insisted, practical dogma as distinct from speculative dogma. There is an unworthy and mistaken concept of moral theology which represents it as the science of minimizing the moral obligations of the Christian life. Casuistry when seen in this light becomes its predominant characteristic. Whatever the legitimate uses of casuistry in the development of Christian life, it is not a rule of perfection. It is a method, not a doctrine; a makeshift, not an ideal. Presumptions in favor of human liberty, when one is interpreting Divine Law, are justified; but they may lead to a faulty attitude toward the higher demands of the Christian life. Life is an experience of the spirit, not a series of definitions. The priest whose conscience drifts into the habit of minimizing the obligations of priestly life will be led far from the paths of perfection. Habitual attention to the dividing line between what is permitted and what is not permitted kills interest in what is noble and desirable. Insistence on the dividing line between venial and mortal sin may lead to indifference toward the latter no less than the former. No priest can rise to the high level of his powers and his mission unless he guide his life by positive and noble ideals of priestly conduct. The exactitudes of casuistry fall far short of expressing the law of the life of God. Noble principles expressed in generous definitions and interpreted with a loyal spirit are characteristic of the true priestly conscience.

II.

The priest should be on his guard against processes in clerical life of the kinds alluded to. But no amount of solicitude for personal holiness or effective service of souls will avail unless the priest guard the standards on which his judgment of the world is based. Interior peace is of itself no proof of wisdom and sanctity. There is a peace of death as well as a peace of life, a peace of surrender no less than a peace of victory. There is a peace that comes to those whose standards

are so low that any effort seems to be exalted virtue and any escape from grievous sin seems to be a heroic achievement. The literature on clerical life developed throughout the centuries places high standards before the priest. The fault-findings and warnings which recur in this literature are due to intense appreciation of the holiness of the ministry and the elementary obligation of the priest to be holy before preaching holiness to others. The priest must accept the Church's judgment of the priesthood. He must believe that the collective sense of representative leaders throughout the centuries has given us a correct estimate of the priesthood, its dignity, and its law. No personal estimate formulated by a priest himself who bases it on a dim spiritual light joined to a dislike of effort, love of ease, and a certain air of superiority, may be safely followed as the law of perfection. The hazards of clerical life cause little fear to the priest whose standards of personal holiness and of service of souls are noble and exacting. They give much cause for fear to the priest whose personal standards are low. Under the Providence of God we find our safety in interpreting and obeying the spirit of Christ and of His Law. In the doing of His work there can be no satisfying standard of personal holiness or of service of souls except such as may be placed before him without hesitation. The priest who has no fear of God's judgment of his standards will never be harmed by the hazards of clerical life.

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## CHURCH MUSIC AND THE PARISH SCHOOL.

SOME time ago a gentleman prominent in Episcopalian choir work in New York arraigned Catholics for the real injury they are doing the cause of artistic church music by the neglect of the magnificent opportunities afforded by the parish school system. In every city of any size in the country—to say nothing of the small towns—every parish has its school, from which a sufficient number of boys could be obtained for the purpose of singing the music prescribed by the laws of the Church for the liturgical services. The point made was that, while here and there "boy-choirs" (i. e. choirs composed of boys and

men) have been established, very little effort is being made to give them any training in artistic singing.

I.

At first sight we are inclined to resent such criticism as coming from an outsider, who might be supposed not to be cognizant of the conditions about which he writes. After all, the parish schools were never intended for the purpose of spreading musical culture. Their object is attained if they succeed in giving a good elementary education in those branches which are considered necessary and useful in the development of the child's mind, and at the same time impart that religious knowledge and plant the seeds of that religious practice which will enable him to save his soul.

And yet there is truth in the remarks of this Anglican choirmaster, who writes not in the spirit of carping criticism but as one who regrets that we are not alive to an opportunity that would be of benefit to the community at large. Indeed, if we are perfectly candid, we can push the complaint much further than the question of mere vocal excellence.

The Church as an organization has always had an unerring vision in regard to the use and abuse of music at her public services; she has always been at great pains to place before her children just why music is used at all, and just what kind of music is appropriate. The art, however, is one which makes so universal an appeal to mankind and is capable of expressing forcibly so many varied thoughts and emotions in many ways that it has always been peculiarly liable to abuse. Its history shows that for the first sixteen centuries of the Christian era it was almost exclusively in the hands of churchmen, writing for the liturgical functions. For a thousand years musicians were engaged in the perfection of that much despised form of art known as Gregorian. It is so named after the first great reformer of whom we have any knowledge. It is a significant fact that after six hundred years of development right in the bosom of the Church, music needed a reform. During the Middle Ages, when composers were learning to write harmony and counterpoint, the proneness of music to take the bit between its teeth and go off on its own account was constantly in evidence. The necessity of the restraining hand of authority was

shown by the various papal enactments which have come down to us. More than once serious men thought that the only solution of the problem was to banish music from the Church completely. St. Augustine is typical of the Church's attitude. He tells us (Confess. X, 23) that on the one hand the sensuous beauty of musical sound—and this in the Plain Chant period—could prove such a distraction that at times he was of opinion it should not be allowed at all; on the other hand, its wondrous power of stimulating piety and devotion was so evidently for good that he came to realize that its loss in the public worship of the Church could not be compensated in any other way.

As a result of these sixteen hundred years of striving, church musicians succeeded in building up an art that, in the words of the great modern composer Richard Wagner, "produced by its performance an effect so wonderful, so arousing the heart to its very depths, that no similar influence of any other art can be compared to it".

The music of the last three centuries, with all its mighty achievements, would still be in its swaddling clothes, were it not for the work done by these churchmen. Modern music is the lineal descendant of the ancient and medieval ecclesiastical art. It remains true nevertheless that, from the time of Palestrina on, the Church's influence has steadily waned, until in the latter half of the nineteenth century it seemed to have disappeared altogether, engulfed by the waves of secularism, rising steadily, ever higher and higher, fiercely beating against the bulwarks raised by church law, undermining, tearing, smashing, breaking them into bits, and finally destroying them.

Is it not so? What have been the musical accompaniments to our gorgeous ceremonies? We have listened *ad nauseam* to the marches from Tannhauser, Aïda, and Lohengrin, the Nocturnes of Chopin, Raff's "Cavatina," the Andante from Tschaikowsky's "Symphonie Pathétique," "Asa's Death" from Grieg's "Peer Gynt" on the organ; the "Pilgrim's Chorus" set to the words of the "Veni Creator" and the Sextette from "Lucia" as a "Tantum Ergo"; and the weary list of Masses and Vespers with their borrowings of the worst characteristics of an operatic style which even in the theatre has been rejected as artificial and unworthy of serious consideration from a purely artistic standpoint. The musical public has escaped Mercadante

and his ilk in the opera house only to be inflicted with his sickly sentimentality in the one place where he has no right to be heard. Some time ago a composer died and we read in the papers that he had to his credit a large number of Masses and ballets. The difference in style between the two classes of compositions would be hard to detect except that in the one case you had vocal music with the words of the Sacred Liturgy printed under the notes. Recently in the *Catholic Choirmaster* a writer pointed out that a hymn book widely used in our Catholic schools contained a large number of melodies adapted to sacred words from love songs, street songs, even "coon" songs. Those responsible for the book had the hardihood to object to the article on the ground that this was the only style of music that would suit the taste of our Catholic people. If that is true, whose fault is it?

The pity of it is that all the while there have been lying on our library shelves, covered with the dust of neglect, compositions of the highest merit, forgotten, unknown, despised. Music it is, written by men who knew nothing of the theatre, whose whole musical development was lighted up by the beautifying rays proceeding from the Tabernacle, whose whole purpose in life was to give expression to the solemn, brooding thoughts of God, of Christ, of redemption, of mercy, of penitence, as they are contained in the texts of the Liturgy; whose whole joy was to proclaim to the world in musical accents of holy exultation, free from the passion of the world, serene at its highest pitch of emotion, the glories of God, His Blessed Mother, and the Saints. Who that has learned to appreciate the noble magnificence of a Palestrina in his "Bonum est confiteri Domino" or the deep tenderness of his "Improperium exspectavit cor meum," could tolerate the twaddle of our Mercadantes or Peters or Stearns? If it be true that our Catholic people must have modern music, there is plenty of it written in the spirit of the Church to serve our needs for public worship without going to the theatre for it.

Our Anglican friend is right when he intimates that we are wasting our opportunities. We have the music and we have the means to sing it. Every parish school will supply boys with good natural voices and musical ability. The men we already have in our choirs.

## II.

Something has been gained as a consequence of the agitation of the last sixteen years in this country; but the result is very small compared with what could be done. It would be entirely unfair and untrue to suggest that good will is lacking. There can be no doubt that, if our priests and people had ever learned really to appreciate the great art with which the genius of the past has beautified the liturgy, they would never allow it to remain in oblivion with a debased and unworthy counterfeit usurping its place. But no man can love what he does not know. Gallons of ink have been spilled in writing about the beauties of Gregorian, of Classic Polyphony, and of the modern examples of good ecclesiastical art; but writing about it is not sufficient. You cannot know a musical composition until you have heard it and heard it often. The higher the place it occupies in the scale of artistic excellence, the oftener you must hear it before you can say that you possess its meaning. "Fides ex auditu," because music is the art of sound, not of the written word. Its beauty can not be translated into words. It can enhance and intensify the beauty of words and of thoughts; but its own beauty is specific and must be perceived through the sense of hearing. Furthermore, good taste in the matter, just like good taste in literature, can be acquired only by familiarity with and study of the best examples.

The remedy for the whole situation lies in the parish schools. Of course the cry will be raised by some that they have enough to do. It will be said that, with time hardly sufficient to accomplish the course of study in the important branches, it is too much to expect that a portion of that precious time should be devoted to what is a mere accomplishment. The day, however, is passing when a judgment based on such a point of view will be accepted as just. The claim of music to its place in the elementary school is becoming more and more generally recognized.

In most, if not in all, of the public school systems of the country and in some of our parish schools sight-singing has been made a regular part of the curriculum. Two reasons may be assigned for this, each of which should appeal to us Catholics as well as to the rest of the community. Good music affords an excellent means of wholesome recreation and, when

properly taught, has a positive value in developing the faculties of the child. Now add to this the religious value and it would seem that we have an overwhelming argument for the general introduction of music into our elementary schools and its careful cultivation.

During the war the government appointed teachers whose business it was to give instruction in singing to the troops. One might be tempted to think that music was the last thing in the world the individual soldier would need; and yet, the "rookie", after an exhausting day of toil at drill and the innumerable tasks necessary for the making of an intelligent fighting man, was obliged willy-nilly to take his music lesson and learn a number of songs. This burden was added simply because it has been borne in upon the public mind that as a recreation music is unsurpassed. It rouses the wearied senses; it stimulates the mind; it takes possession of one to the exclusion of everything else; it refreshes the whole being, mentally, physically, and spiritually.

Our boys and girls are going to be, we hope, good, hard-working, Catholic, men and women. As such they will stand in need of wholesome recreation. It is not assuming too much to say that music will constitute a large part of that recreation. If we leave them without guidance and instruction in the matter, the music they will cultivate will be of the lowest kind —common dance music and the common popular song. We fulminate from the pulpit against the "movies", degrading shows, and the other evils to which young people are exposed during their leisure moments. Music, of a kind, is a large element in the attraction which these things exercise over a certain class of our young folks. It is not enough to condemn: we must point out the good and enable them, if possible, to attain to it.

On the other hand, good music is a form of recreation that is beneficial physically and at the same time refining and ennobling. The man who after a hard day's work can spend his evening at a symphony concert or an artistic song or instrumental recital, is fortunate. He has at hand a recreational resource that will take him out of himself and thus afford him a rest from the nerve-racking concentration or the spirit-dulling monotony of his daily duties. It will refresh

and stimulate him. It will do more. The man or woman who really enjoys and understands the works of the great masters of the tonal art, could not endure the musical horrors of the ordinary burlesque or cheap vaudeville show. To obtain this appreciation of the master works is largely a matter of early education. Of course it requires mature study and cultivation; but, if begun in school, if the love of what is good in a matter of real importance is implanted in the minds when young and impressionable, the chance of its being cultivated in after life is, to say the least, greatly enhanced. On this score alone music has its place in the school room.

The other reason assigned for the general introduction of sight-singing into the schools is its direct educational value. One of the aims of primary education is to develop in the child the power of observation and the ability to repeat accurately what it has seen or heard. The sense of hearing is, perhaps, below that of seeing in the scale of importance, but its necessity or utility cannot be called into question. Ear-training is worth attention because of its great influence on such matters as correct pronunciation and varied, refined inflection of the voice in speech. What is required in sight-singing is a proper coördination of sight, hearing, and voice. The faculty of vision must report what it sees to the brain, which must in turn quickly and accurately translate the report into terms of sound; the voice in its turn must execute faithfully the order of the brain, and the ear is the final judge as to whether or not the work has been properly done. Concurrently with this process the rhythmic sense must be made to function under the conscious control of the mind. A lesson in sight-singing, properly conducted, helps to develop the faculties of the child in a pleasant and interesting way; it is an aid to discipline and order, because the class can be made to love its work, to concentrate its attention on the thing in hand, to work together as a whole. On the other hand, individual initiative can be encouraged, since, after a certain amount of skill has been acquired, the children will be able to sing individually and at sight from the blackboard or printed page melodies which they have never heard before. Taking it all in all, the time spent in the music lesson is by no means lost, but rather a distinct gain.

III.

Of all men a priest should be the first to recognize the desirability of a training of this kind. It is part of his business in life to sing—and to sing alone at the most solemn part of the most solemn act he is called upon to perform. Just before beginning the Canon of the Mass he breaks forth into a song of praise to the Infinite Majesty of God. Do you know any song more noble or sublime than the Preface of the Most Holy Trinity, which we have to sing so often? Yet it is not uncommon to hear men with good voices and good natural musical ability say: "I go up when the notes go up and down when the notes go down, but whether I am correct or not I am never sure." After a year of music properly taught, children of eight and nine years could sing the notes of the Preface at sight with perfect accuracy, and be sure they were correct. The same may be said of the "Exultet." Most of us surely realize now what it would have meant for us, if we had training of this kind when we were in the primary grades, instead of being taught a few songs by rote and a few hymns which we yelled at the top of our lungs and from which we gained nothing of lasting value. And the boys thus taught are sent to the seminary.

Some of the girls are going to the convent. It is not a difficult matter to figure out what it will mean to our religious communities, if all their subjects have been trained from childhood to appreciate and to sing good music in general and good religious music in particular. Anyone who has heard a liturgical service well sung in Gregorian music by a community of nuns has experimental knowledge of the unworldly beauty of the Liturgy that is worth a dozen books written on the subject by masters of prose. By these nuns the spirit of the Liturgy will be carried to all our church services through the schools. Once the nuns seriously take up the church-music question, the solution of the problem is assured. In a few years congregational singing will be an easy matter —not only for a few hymns at Benediction, but also for the High Mass itself. The thought of a whole congregation singing the Credo every Sunday at High Mass is an inspiration in itself. It is certainly well within the realms of possibility, provided we set about obtaining it in the right way.

Good choirmasters who understand their business are few. They must be paid a salary that only the larger parishes can afford. Even if all the large parishes were seeking the services of men of ability and knowledge as choirmasters, the supply would never meet the demand. The reason is that heretofore Catholic musicians have never realized that Catholic church music is a separate and distinct branch of the art, requiring special study and training. Any one who had taken a few years' lessons on the piano and had some practice on the organ was, and is, considered good enough to take charge of the musical end of the Liturgy. In large city parishes where some attempt was made at more pretentious programs, it was seldom, if ever, that any question was raised as to knowledge of church law or church style. A secular musician who could play Haydn's or Mozart's Masses and who would undertake to train a choir to sing them, was never embarrassed by any hint that he was not properly equipped by that fact alone for the position of organist or choirmaster. There have been plenty of good reasons for this state of affairs, but those same good reasons are obsolescent.

Our future organists, choirmasters, and singers are in our schools now. Teach them from their earliest years that the music of the Church is not the music of the drawing-room, much less that of the theatre; initiate them at an early age into the beauties of the liturgical song of the Church; along with the modern scales and keys, train them in the Gregorian tonalities. While their minds are open and plastic and before their sense of rhythm has been blunted and coarsened by rag-time and "jazz", make them sing the praises of God in the delicate and refined measures of true art: and not only shall we be giving them an education in itself but we shall have solved a troublesome and ever present problem for the Church.

## IV.

Mrs. Justine Ward, a Catholic lady of New York, some years ago took upon herself the onerous task of providing our schools with a method that would be practical and efficient. With the coöperation of the Sacred Heart nuns of Manhattanville she has worked out a grade course of music study which begins in the first grade and continues up into high school. At pres-

ent the material for the first three years has been published. It differs from the various other systems in vogue in two important respects. The presentation of the matter is clear and easy of comprehension; the grading is unusually well done. Secondly, in the exercises and examples for practice the formation of the child's taste along distinctly Catholic lines has been kept constantly in view. Along with good secular songs, good hymns and examples of the Church's own song are the daily musical bread of the little ones fortunate enough to be trained in this method. This is as it should be, both on religious and historical grounds.

As a result of several years of actual use in the class room, it has been shown conclusively that without interfering with the other work of the school, without making any undue drain on the time of the curriculum, children of the ages of six to ten can be taught to sing at sight accurately, with good tone quality, and with an intelligent understanding of what they are doing; that they can be initiated into the mysteries of harmony and even of composition. These results may be obtained by the regular grade teachers and at the expense in time of twenty minutes a day.

Demonstrations have been given in New York and Philadelphia. Priests who were present have wondered at hearing children of nine singing the "Exultet" at sight, although they had never heard it before. A priest who was present in the audience wrote the notes backward on the blackboard so that the little tots would not have time to study the beginning while he was completing the melody. Yet it was sung with perfect accuracy. On another occasion a priest who was unknown to both teachers and pupils, placed the Introit of the Ascension before a class which had been studying one year. Little girls they were, and they sang it without hesitation.

Mrs. Ward has been instrumental in founding the "Pius X Chair of Liturgical Music" at the College of the Sacred Heart 133rd Street and Convent Avenue, New York City. The purpose of the foundation is to train teachers for our parish schools A religious community might send, for instance, one teacher to New York and it can be guaranteed that in from two to three weeks enough knowledge and practice can be gained to do the first year's work. Previous musical knowledge, while desir-

able, is not absolutely necessary. That teacher in turn could train the novices, or a selection of the music teachers, who in their turn could carry the instruction to the grade teachers in each particular community. This method is now being followed in the parish schools of Philadelphia.

If it is not possible for a community to send any one to New York, arrangements can be made to have a teacher sent to any part of the country. The advantage of going to New York is that the system can be studied as actually applied in the class room. The results are there and the methods by which they are obtained, are made plain.

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## CATHOLIC ACTIVITY IN BEHALF OF THE NEGRO.

THE evangelization of the colored people became a practical measure only with the advent of freedom. As soon as the War of Secession was over, the bishops set themselves to provide means for the reception of the Negroes into the Church. Their aim was to prevent the colored man's having any pretext for an accusation against the Church. If Negroes wished to go to white churches, priests were ordered to make provision for them. If, on the other hand, they should prefer their own places of worship, churches should be built for them. The bishops also commanded the erection of schools, orphanages, and similar institutions.

Some few quotations will indicate the temper of episcopal ideals in those early days. The Second Plenary Council of Baltimore declared: "This is true charity if not only temporal prosperity of men be increased, but if they are made sharers in the highest and inestimable benefits—namely, of that true liberty by which we are called and are sons of God, which Christ, dying on a cross and smiting the enemy of the human race obtains for all men without any exception whatsoever." The Council then devoted a whole chapter to the question of the salvation of the colored race. The Third Plenary Councile renewed the exhortations of the preceding Council and asserted further: "Out of six million colored people there is a very large multitude who stand sorely in need of Christian

instruction and missionary labor; and it is evident that in the poor dioceses, in which they are mostly found, it is most difficult to bestow on them the care they need, without the generous co-operation of our Catholic people in more prosperous localities . . . Since the greatest part of the Negroes are as yet outside the fold of Christ, it is a matter of necessity to seek workmen inflamed with zeal for souls, who will be sent into this part of the Lord's harvest."

We may pause to ask how far those ideals have been realized. The following summary of Catholic work among the Negroes will indicate clearly results up to the present time.

1. It has been estimated that there are engaged in the colored work throughout the country 187 priests. St. Joseph's Society has 71 priests, all devoted to the colored missions of the South. The Fathers of the Divine Word, the Holy Ghost Fathers, the Society for African Missions, and the Vincentian Fathers also have priests in the field. In addition, some secular priests have undertaken the charge of exclusively colored parishes, while a few members of religious orders not already mentioned are likewise engaged in the work.

2. Parishes. There are, as nearly as can be determined, 66 colored parishes in the South. These parishes have thirty-five missions attached, which represent places where work has been definitely started. The number of Negroes belonging to a parish varies from a few dozen to several thousand. The largest parishes are in Baltimore and New Orleans. These two cities are just now the centres of Catholic Negro effort. While a good deal of advance work has been registered in these centres, it must be admitted that by far the greater part of energy has been spent in winning back colored people who had drifted away from the Faith. The defection of the latter, according to their own story, has been due to unfair treatment either on the part of the pastor of a white church or of the congregation in spite of the pastor's attempt to be just. This story is repeated here without vouching for its truth, and simply to show one type of obstacle that lies in the path of a priest sent even into a community where Negroes were originally Catholic in fair numbers. Many colored people in such localities still suspect the priest as a Greek bringing gifts.

The impression made on the interior of the South has been, naturally, much weaker; although in recent years conditions seem to be growing a great deal better. Most of the opposition to the Church in that quarter comes from ignorance and bigotry excusable when the general character of the region is considered. More extensive education, contact with the outside world, the reports of Negroes who go North or West and who come back with fresh ideas of the Church's real power and influence, and the self-sacrifice of priests and sisters will do much toward clearing the atmosphere.

The whole number of Negro Catholics should not be placed much over 100,000.

3. Schools. Every colored parish has its school. Some parishes have more than one school. Besides, there are schools for the colored attached to some white churches. This arrangement is common in Louisiana. All told there are about 100 schools. Many of these schools are very small, having no more than twenty or twenty-five pupils. Representatives of about a dozen sisterhoods may be found in the class-rooms of the colored schools. Where sisters cannot be obtained, lay teachers are employed.

4. Schools for special education. In addition to the two industrial schools already mentioned, there are several other schools engaged in industrial training on a smaller scale. Instruction in domestic economy and some of the simpler crafts also forms part of the curriculum in many parish schools.

The Sisters of the Blessed Sacrament have a first-class academy for girls at Rock Castle, which has been noticed previously. A few years ago Mother Katharine Drexel opened Xavier University in New Orleans, the work of which is intended to expand so as to cover a good section of higher education.

The Colored Sisters also conduct several academies for girls.

St. Joseph's Society has charge of St. Joseph's College in Montgomery, Alabama, an institution meant to prepare colored youths for efficient service, especially in the missionary and educational fields, and for intelligent and practical leadership among their own people.

Some pastors of colored churches have inaugurated a high school in connexion with the parish school. This work, al-

though only just begun, gives evidence of being an effective mission ally.

5. Other institutions. There are about a dozen orphan asylums, mostly small, for colored children. The Sisters of the Good Shepherd have a few institutions for colored girls. Finally, there is one home for old people.

In this list of assets should be included the generous interest of many members of the hierarchy, the friendly assistance and sympathy of a large number of priests, and the unstinted co-operation of the laity, all of which, if continued and extended, will be bound to tell in time.

## St. Joseph's Society for Colored Missions.

St. Joseph's Society for Colored Missions is the only organization of priests devoted exclusively to the Negro missions in this country. It owes its existence directly to the thought and action of the American hierarchy.

### ORIGIN.

As the Third Council of Baltimore pointed out, it was impossible for the Southern dioceses, the ones directly concerned, to provide priests to look after the spiritual welfare of the colored people. What was desired by the bishops was a special congregation for the Negro missions. In 1871 Archbishop Spalding of Baltimore had invited the English Josephites, founded by Cardinal Vaughan, to undertake the care of the colored missions in America. In the same year four priests sailed from England for Baltimore. Mill Hill continued for many years to supply a certain number of missionaries for the colored in the United States. In an interview with Cardinal Vaughan, then Bishop of Salford, Cardinal Gibbons conceived the idea of establishing an apostolic school and seminary where American youths could be trained for the missions. The advantage of a distinctly American institute was obvious. The school and seminary were located at Baltimore and they received the strong indorsement of Cardinal Gibbons and the Bishops of the country. Thus was begun the organization which for the past twenty-five years has been known as St. Joseph's Society of the Sacred Heart.

DEVELOPMENT.

It has not been the policy of St. Joseph's Society to centre anywhere in particular. Since the Society was created in response to the universal appeal of the Southern bishops, it was natural that it should endeavor to fulfil, as far as lay in its power, the needs of all the bishops. How far it has gone in fidelity to this principle is evident from the fact that fifteen dioceses have been benefited with priests and churches. It has foundations in every Southern State, with the exceptions of Georgia and South Carolina. The Society has two establishments in Delaware, four in Maryland, four in Virginia, two in North Carolina, three in Tennessee, one in Kentucky, one in Arkansas, one in Florida, four in Mississippi, seven in Alabama, five in Louisiana, and seven in Texas. This list does not include five new parishes the erection of which is now under way.

If a bishop requested the assistance of the Society, it made no difference whether the mission that he offered was urban or rural, poverty-stricken or prosperous. That was his affair. The Society felt called upon to lighten the load of his episcopal responsibility. Five years ago half of the Society's missions had 200, or less, members in the congregation. In the same period the total number of members of the congregations has risen from 11,721 to 28,177. This represents an increase of around 150 per cent, in spite of the pronounced migrations already referred to. From careful estimation the increment is divided about equally between natural increase and conversions.

Of course, some portions of the mission field, for reasons before noted, have developed more rapidly than others, and these can now be regarded as centres of permanent and successful missionary activity. The advantage of such centres for the colored missions cannot be fittingly reckoned. They give a stability to the work as a whole. Priests and congregations are brought closer together. This is especially beneficial to the smaller missions. It is hard for the Negro members of a little Catholic community, socially negligible, looked upon by even their own race as pariahs, if not to maintain their allegiance, at least to arouse that initiative and enthusiasm that spell progress. Besides, when missions are isolated, priests

are often forced to rely on their own individual, and sometimes inexperienced, judgment. When there is a mission centre in each geographical centre, they have the advantage of accessible counsel and inspiration.

SUMMARY.

Every evidence points to the fact that St. Joseph's Society has passed the experimental stage and has settled down to the level of practical accomplishment. Naturally, there is still much to be learned. But priests are not so much troubled now as they used to be by prejudice and bigotry. They are not held up so frequently by negative forces. They are bending their efforts more easily to actual construction. In many instances, too, they possess both the courage and the machinery for turning experiential lessons into new and more durable achievement.

The following list gives some idea of the actual status of the Society: There are 71 priests in the Society. Fifty-one are in mission churches, 18 are in institutions, while 2 are preparing for the seminary faculty. The Society has charge of 39 colored parishes, with 28 missions attached. The Society has further established 49 schools, with an enrolment last year of 6080 children. At work in the class rooms of the various schools are 97 Sisters and 25 lay teachers. Last year there were 1,664 baptisms, 616 conversions, with 284 people recorded as being under instruction. There are 30 seminarians and 50 students preparing themselves for the priesthood. There are in all the congregations in charge of the Society 28,177 souls, about one quarter of all the Negro Catholics in the country.

Some items that may prove of further interest are here set down:

1. Methods. The priests of St. Joseph's Society are generally agreed that there is only one real way of reaching the Negro, and that is to go among the members of the colored race whole-heartedly. The Negro is quick to perceive a divided allegiance, and when he finds such or thinks that he does, a priest's power for good is considerably lessened. Beyond this one point there is no hard-and-fast rule for reaching the Negro. Much will depend on the personality of the priest. The character of the Negro will vary in different localities.

Some intelligent understanding of the Negro and his history and situation is fundamental. St. Joseph's Seminary is at present endeavoring to collect and organize a great deal of information that will be valuable to its young priests who go out to the different parts of the South.

2. The Society has pursued a steady policy of giving non-Catholic missions at stated periods. Just now a priest is devoting himself entirely to that work. Much good has resulted from these missions, especially in the way of winning back those who had wandered away from the Church.

3. The Society believes that the school is to be the great instrument of Catholic evangelization. It is doing all in its power to develop the school system in every particular. Its aim is to have commodious and sanitary buildings, efficient instruction, and wide scope of school work. In these efforts the Society has been ably seconded by the Catholic Board of Missions, under the untiring leadership of Mgr. Burke. This Board has contributed stated sums at regular intervals to almost every mission, thus relieving the pastors of much financial worry.

Lack of funds has hitherto paralyzed any attempt to outline a plan of education for Catholic colored children adequate to meet the actually growing needs. Still, because the following points are fundamental, the quicker they are realized the better. To maintain poorly equipped and inefficient schools is to expose the latter to a death that might come earlier than is expected, if a Federal educational bill is passed.

In the first place proper buildings should be constructed. Some years ago a report of the American Missionary Movement of the Congregational Church made a remark, the quotation of which it is impossible to resist. The remark was this: "If the Lord's work is attempted at all, it should be done under somewhat decent conditions. Nor do we feel that it is a substitution of the physical for the spiritual. To live up to plumbing is itself a training of character; health is a prerequisite of thought; and beauty an inalienable right of the spirit." Financial shortcomings can only accentuate, it cannot do away with our difficulty. In proportion as colored homes are slovenly and irregular must the school rise to a conception of its duty as the teacher of order, regularity, cleanli-

ness, industry, and thrift. We have a moral obligation to give colored children in our schools the benefits of proper sanitation, good air and light, comfortable temperature, and sufficient school equipment.

The problem of teachers is even more insistent. The idea that any kind of teaching is good enough for colored schools, if it ever had any influence, should now be banished forever from our thought and action. We require teachers who will imitate the sisters already in our schools, sisters who give to their work in out-of-the-way places the same interest and devotion that might be shown in the great centres of Catholicity, who will believe in inherent possibilities of character that every external indication seems to deny, who will do their best, without thought of applause or appreciation, to raise Catholic colored schools to the level of the best white schools. Teachers of colored schools should be enterprising because they have to handle a great many questions of attendance, school term, and instruction that cannot be standardized. Furthermore, they occupy a peculiar position of trust. They are the chief agents for stimulating the interest of the children in religion, in education, in all that makes for the true progress of the Negro race. Their work, well done, will not only produce better trained men and women but will make Catholic Negroes an acquisition to any community and will develop more friendly relations between our people and their white neighbors of the South.

The type of training to be furnished colored children who seek education beyond that provided in the elementary school has been a subject of long and heated debate, even among Negroes themselves. It is not necessary to review the arguments of Booker Washington in favor of industrial training or of Kelly Miller and DuBois in behalf of cultural education. Facts are to a very great extent settling the discussion. Higher education of the liberal arts type has already reached the second generation among the colored of such cities as Washington, Atlanta, and Nashville. In nearly all the more cosmopolitan cities of the South some Negroes seek liberal and professional training and knock, with eagerness in their eyes and hope in their hearts, at the doors of universities. The time when we might hope to educate Negroes only in some departments or

in a few special callings, of our own choosing, is past. Whatever we may say as to the necessity of an economic foundation for the pursuit of culture, we cannot ignore the intellectual unrest that is making some Negroes dissatisfied with mere material prosperity.

The immediate work to be done by Catholics is clearly laid out. We must make our Catholic parish schools all that such a type of school should be. We should have at least two first-class high schools, located preferably in Baltimore and New Orleans. We ought to erect a half-dozen thorough industrial schools, situated intelligently and with a special view to the possibilities of the community in which they happen to be. Finally, our whole plan of education will never be complete until it includes at least one institution that actually teaches subjects of college grade and that is capable of further organizing classes in medicine, dentistry, pharmacy, law, finance and accounting, and perhaps engineering.

4. The Training of Priests. Every effort is being put forth by the Society to make Epiphany College and St. Joseph's Seminary a peculiarly fit training ground for the colored missions. A faculty for the seminary is now being trained. Hitherto the Society's students have attended classes at St. Mary's Seminary and the debt of gratitude due the Sulpitian Fathers cannot easily be forgotten. When the seminary is ready, it will include a priest who has worked long and successfully on the missions and who is noted for his piety and zeal. The duty of this priest will be to form the prospective missioners spiritually. The seminarians will also receive information and instruction gathered by actual observation or from history that may assist them to do their work among the Negroes more efficiently and intelligently. Finally, St. Joseph's Seminary will maintain a department for all information regarding the Negro, of whatever kind, for the purpose of assisting Catholics to understand the Negro situation. It is thought that Catholic papers and Catholic magazines might be glad to have ready access to the latest figures and the latest thought on the subject of the Negro.

A native clergy is, of course, inevitable, and the question is at present an absorbing topic of thought for those who are charged with the practical administration of the Colored Missions.

Societies. A very important element in Catholic mission work among the Negroes is a society to which Catholic colored men can belong without danger to their faith. Every one well-informed on the subject of Negro characteristics knows the pronounced leaning of the colored man toward secret societies. The latter are considered as conferring a sort of distinction on their members. Besides, there is the insurance feature, and Negroes are very fond of insuring themselves in all sorts of organizations. Good use is made of the Holy Name Society. The Knights of St. John also have a few councils among the colored Catholics. But probably the most promising society for colored Catholic men to do the work here indicated is that known as the Knights of Peter Claver. This society is meant to be for the colored what the Knights of Columbus is for the whites. It was started by the Rev. Conrad Rebescher, a Josephite priest and now pastor of a colored church in Baltimore. The society is making rapid progress, is on a sound financial basis, and seems to be appealing to colored Catholics because it is a distinctly Negro organization from top to bottom. It would undoubtedly help this association considerably if the bishops would take some notice of it in the way of encouragement or approval.

There are many pressing needs now clamoring to be satisfied before the Catholic colored missions can assume a progressive stride. But chief of those needs are the ones that concern priests and finances.

VOCATIONS.

The colored missions demand priests as they have never done before. Missions established for some time are beginning to grow to the extent where they require two, sometimes three priests. There are other places at present without a church but strongly in need of one. St. Joseph's Society is working up to that point where, if a priest dies or is incapacitated, the whole work is immediately thrown back.

All vocations for the colored missions come from the North and West and it is to these more prosperous regions of the Church that the missions must look for recruits for some time to come. The encouragement and support of bishops and

pastors must increase, not lag. Teachers in our schools should feel the obligation they are under of fostering vocations to the missions which are frequently observed as being present. Parents must be taught the blessedness of making a sacrifice for Christ's sake.

One of the greatest hindrances for many years to the development of vocations has been discouragement from quarters in which it was least to be expected. Why this should be so it is hard to say. But there is a very peristent attitude which confuses the social inferiority of the Negro with the work of a priest administering to the colored race. Probably eighty per cent of vocations lost to St. Joseph's Society can be attributed to persons whose influence helped to depreciate in the minds of candidates the greatness and goodness of a life on the colored missions.

## FINANCES.

Financial stress is nothing new to the work of the Catholic Church anywhere. Its effect on the colored missions, though, is depressing. A priest who might be doing effective things in a religious or educational way is forced to spend his time scratching for every few dollars he acquires. Easily from a half to three-quarters of his day is spent thinking up begging schemes. Necessary work is seldom accomplished in its entirety. New work cannot be dreamt of. The consequence is that the mission is always lagging behind. Were it not for the Negro and Indian Fund, the help that comes from such sources as Mgr. Burke's Board, and private benefactions, many missions would simply have to close their doors. As it is, St. Joseph's Seminary, with an appropriation from the Negro and Indian Fund of only $2,500 (a similar donation is made to the Epiphany Apostolic College), and such sums as it can gather haphazard, is frequently forced to come to the rescue of faltering missions out of its own scanty resources.

Protestants have enormous funds for religious and educational work among the Negroes. Churches and schools can plan ahead on the basis of an assured income. What would not the existence of such funds, made possible through the generosity of wealthy Catholics, mean for our Catholic missions, at present living from hand to mouth?

Priests and sisters among the Negroes appreciate fully the many demands made upon the Catholic pocketbook, but they feel also that the cause of the Catholic colored missions is not fundamentally more their affair than it is the affair of the Church throughout the country. They are familiar with the generous response made to appeals for Catholic education, Catholic literature, Catholic institutions and societies for Catholic interests of a hundred kinds. Their attitude is not one of complaint but rather one of trust in the native ability of the Catholic character to meet the needs of any situation that is obviously essential to Catholic welfare. But they feel that they have been unnecessarily reserved in the recent past. Further back it was considerate, and perhaps imperative, not to press mission problems on an American Catholic public that was struggling through the days of parish and school organization on a wholesale basis. Surely the time when such delicacy may be reasonably expected is nearly over for a good part of the country. The burden of the mission problem should consequently be more evenly distributed, instead of falling on the relatively few as at present. It should be more a part of the normal Catholic functioning, and, to judge by the recent letter of Cardinal Gibbons, such is undoubtedly the intention of the American hierarchy.

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# Studies and Conferences.

## COMMUNICATIONS FOR THE "STUDIES AND CONFERENCES" DEPARTMENT.

The growing correspondence of the "Studies and Conferences" Department prompts us to repeat here what has been stated in an earlier issue of the REVIEW regarding communications and questions proposed to us for solution and publication. Correspondents will be guided by the following rules:

1. All communications must bear the name and address of the sender, not necessarily for publication, but as a warrant of good faith.

2. Letters relating to ecclesiastical or pastoral interests are to be addressed to the Editor. If enclosed with the subscription, they should be placed in a separate cover, and sealed.

3. Casus conscientiae, trial cases "de matrimonio", or questions involving contention, and properly subject for examination by the episcopal curia, are not matter for publication in the REVIEW, but belong to the diocesan chancery or to the *forum internum* of a spiritual director.

4. The Editor cannot undertake to furnish to individual priests material for ecclesiastical conferences, addresses, etc., or books, sketches and plans for churches, and the like; nor does he engage to answer queries "by return mail" or "by telegram at my expense", or "in the next number". Questions are answered in the order of their proposal and as space permits.

5. Mere criticisms of the ecclesiastical authorities, and information of a rudimentary character that may readily be found in the Ritual or in the ordinary manual of theology, are not suitable for publication in the REVIEW.

6. As most questions of a practical nature in the pastoral and priestly life have been discussed in one or other of the past sixty-one volumes of the REVIEW, we may refer the general inquirer to the indexes of these volumes printed every half year. Moreover, there is a General Index of the first fifty volumes, the minute topical references of which make it a complete encyclopedia of ecclesiastical information. Although the volumes to which the Index refers may not be immediately accessible to the individual inquirer, he can, by means of the

Index, readily find the desired references and consult some near by library where a full set of the REVIEW is kept. Such are the diocesan chanceries, and many university and public libraries,* etc.

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## THE CLAUSE "FOR PEACE OF HER CONSCIENCE" IN CANON 522.

To the Editor, THE ECCLESIASTICAL REVIEW.

There has been some controversy over the words of Canon 522 in the new Code. The question is whether the "ad suae conscientiae tranquillitatem", "for the peace of her conscience,'" implies a *conditio sine qua non* of valid confession, or simply a clause which does not affect the validity of confession. When we wrote on Can. 522 [1] we had no doubt that it was not a condition in the proper sense of the word, but a motive cause which prompted the legislator to do away with unnecessary and conscience-torturing restrictions.

And here are our reasons. If we resolve the "ad" into a dependent clause, it would be construed as "ut consulatur conscientiae tranquillitati." Evidently there the motive is expressed by the "ut finalis." This, even if taken as a *causa finalis*, not merely *impulsiva*, cannot be construed as a *conditio sine qua non*. For "finis legis non cadit sub lege," unless it is expressed in the law itself (see Can. 11). Take for instance the well-known Constitution of Martin V *Ad evitanda*, where

* These, among others, may be mentioned:

Congressional Library, Washington, D. C.
Chicago Public Library, Chicago, Illinois.
Boston Public Library, Boston, Mass.
Public Library, Charlestown, Mass.
Harvard Theological Library, Cambridge, Mass.
Episcopal Theological School, Cambridge, Mass.
New York Public Library, New York, N. Y.
Hamilton Grange Public Library, New York, N. Y.
New York State Library, Albany, N. Y.
Divinity School, Philadelphia, Pa.
British Museum, London, England.
Catholic Reference Library, London, England.
Advocate's Library, Edinburgh, Scotland.
Bodleian Library, Oxford, England.
University Library, Cambridge, England.
Library of Trinity College, Dublin, Ireland.
Athenæum Press (Subject: Index Catalogue), London, England.

[1] *Commentary on the New Code*, vol. III, p. 162.

the *finis legis* is clearly expressed. A similar phrase is alleged from the decree *Ne temere*, art. VII, where the "ad consulendum conscientiae" occurs. There the phrase is taken to mean a reason for admitting the extraordinary form of contracting marriage, the non-existence of which would invalidate a marriage informally contracted. But it would need a strong proof to read a *conditio sine qua non* even into this phrase, notwithstanding the assertion of Vermeersch, who speaks indeed of a strict obligation; which however may be only a moral one, as the preceding words seem to indicate. The main point in said decree is the "imminent danger of death." And this, generally causing unrest or disturbance of mind, is made the condition *in directo* for contracting marriage before any priest and two witnesses. Not even in that case would the priest have been obliged to ask the persons, "in imminent danger of death," whether or not he or she wished to appease his or her conscience. There too the "consulendum conscientiae" is the impulsive or, if you wish, the motive cause for this permission, but not the *conditio sine qua non* (which is the imminent danger). The Code (Can. 1098) has happily omitted that clause.

The preposition *ad* has several meanings in law texts. It may signify nearness or approach to something, or a final cause, or even a condition, but this latter generally only when a contract or stipulation is involved; for instance, I promise you something "ad arbitrium boni viri, i. e. judicis".[2] What is conscience? "Conscientia nihil aliud est quam sensus animae cognoscentis bonum et malum et quid intrinsecus latens in mente, quod probari non potest directo."[3] Now the conscience is something hidden in the mind, that cannot easily be proved in the external court. Can this be made a *conditio sine qua non* of the validity of confession? We hardly think so.

It is scarcely true to say that the phrase "ad conscientiae quietem" really involves a condition. As was seen above, it *may* signify a condition, but generally only in onerous contracts. That it would have this significance in Can. 522 needs stronger proofs than those so far advanced. But suppose it

[2] Barbosa, *Tractatus Varii*, Dictiones usu frequentes, n. VI, ed. Lugd., 1660, p. 644.

[3] Barbosa, *Axiomata*, 52, l. c., p. 34.

to be a condition. In that case the peace of conscience would be on a level with the other two conditions which certainly affect the validity of the confession. Hence the religious herself would be made a co-arbiter of the validity of confession, or at least she would administer the material for valid confession, not only by her confession and contrition, but also by her "peace of conscience". This would be some new kind of a theological school, perhaps somewhere between the Scotists and the Thomists.

We believe that the Constitution of Benedict XIV *Pastoralis Curae*, 5 August, 1748, has solved the question. There he mentions a case quite similar to ours. Some nuns or sisters had asked for a special confessor, not only because of sickness or opposition to the ordinary confessor, but also for the greater peace of their mind and further progress in the way of the Lord: "Verum pro majori animi sui quiete atque ulteriori in via Dei progressu." But the prelates regular refused to accommodate the sisters, whilst Benedict XIV always leaned to a more lenient and charitable treatment. Then he continues: "Persuasum enim habebamus, adeoque habemus, non solum integrae Communitati, sed singulis etiam Monialibus indulgendum esse in iis rebus, quae juste et rationabiliter petuntur, maxime quum illae ad earum conscientiae quietem, et securitatem conferre dignoscuntur. Neque sane hujusmodi postulationes aut temere exaudiri, aut sine causa, rejici debere censemus; sed inquirendum in primis esse de qualitatibus tum Monialis, quae Confessarium extra ordinem petit, tum Confessarii, qui ab ea requiritur; ut utriusque diligenter inspectis, deliberari possit, an illius votis annuendum sit, an non. Si enim Monialis ex una parte nullum det adversae suspicioni locum, ex altera vero confessarius non modo legitimam Ordinarii approbationem, sed etiam commune probitatis testimonium pro se habeat, nullo modo probare possumus tam firmum hujusmodi Praelatorum in renuendo propositum; nec intelligimus, cur post Confessarium extraordinarium integrae Communitati, juxta legem Concilii Tridentini, oblatum, nulla omnino Monialibus singulis spes relinquatur obtinendi peculiarem confessarium, cujus consilio, et opera, justis fortasse de causis, indigere se arbitrentur." To read a strict condition into this text is certainly to contradict its wording as well as the mind

of the great Pontiff and canonist. The meaning is clear: not to torture the conscience of the sisters—" pro animi quiete "—" ad earum conscientiae quietem et securitatem," the Pope gives them permission to call another confessor, even if they would have to apply to the S. Poenitentiaria. This is the motive cause, but not a condition in the proper sense.

We finally draw attention to what we said in note 13, p. 156, Vol. III, nor need we further state the reasons which prompted Pius X to unfetter the conscience of religious. But that view of a condition would again enthrall the religious, and throw a Jansenistic air about the generous law of the Code.

P. C. AUGUSTINE, O.S.B.

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## RESTITUTION IN CASE OF THEFT OF CONTRABAND GOODS.

*Qu.* An express messenger on a railway train finds on his car contraband goods (liquor). He takes the package and sells the goods (for which there is a large demand in our town). Encouraged by his success in disposing of the whiskey, he continues to accept similar packages for delivery, and knowing that he will not be prosecuted, sells them and keeps the proceeds. After a time he finds that he has made a considerable sum of money by these transactions. Being a Catholic and in the habit of going to confession he is made to realize the wrong of his conduct, and wants to right himself. Can he retain what he made, under the plea that the goods would be confiscated anyhow, and the State would sell them for the benefit of the politicians? If not, to whom is he to make restitution, and to what extent?

*Resp.* Ill-gotten goods, if of sufficient value to constitute a real privation, must be restored (or their equivalent), by the common law of justice, to the rightful owner. This obligation assumes that restitution in value can be made, and that the rightful claimant wants (at least implicitly) the restoration to be made.

The ostensible claimants of ownership in the case under review are divided among:

1. the person who shipped and proposed to sell the contraband goods;
2. the prospective purchaser who placed the order;

3. the messenger whose industry procures the actual sale, although by fraudulent methods, and to parties who had no contract claim;
4. the State which asserts its right of confiscation;
5. the general public in whose interest and for whose protection the State enacts its penal laws;
6. the actual purchaser who paid the exorbitant price for the goods sold him in violation of the law.

1. The person who shipped the goods is entitled to the market price of the merchandise. For, although he made the sale contrary to the known law which limits the right of disposing of his property under certain circumstances, this law cannot deprive him of the *right of property*. It merely levies a penalty, by actual confiscation, to deter from transgression of the law. Thus the law restricts the sale to certain hours, places, and persons. It does not establish a principle of ownership because a possessor violates these limitations. The right to possess and therefore to have restored to him as proprietor what he has honestly acquired remains, except as a penalty for being detected in transgressing the order of sale prescribed by the State.

The shipper is therefore entitled to the market price of his goods; but not to what is charged over and above by the intermediary who sells the goods to a third party, since that is due to the industry of the agent and the consent of the purchaser.

2. The person who placed the order is not entitled to any part of the value to be restored, since he suffers no actual loss in goods, apart from his disappointment, for which there is no market price nor any allowance in the tribunal of commutative justice.

3. The messenger who profits from the sale of stolen goods is in the first place obliged to restore the market value of the liquor to the person who consigned it. In thus paying for the goods he acquires a certain right over their disposal. They belong to him by title of purchase, and though by his action he violated the law and frustrated the intention of the sender of the goods, he does not violate that law of commutative justice upon which the principle of restitution rests.

There is no one else that has any direct claim of ownership of the goods in his possession. The State has no such right, until it has actually confiscated the goods. For if the original owner had shipped them to their destination without being detected, no moralist would claim that he is in conscience bound to make restitution to the State, since no material injury has been inflicted. The State therefore has no claim to restitution, though the messenger's action was sinful and punishable. Nor is, as has been said, the State in any sense the owner of the goods that pass into its territory contrary to established law. "Solus rei dominus per se habet jus eam possidendi, nec rei dominium amittit, ad cujuscumque manus illa demum deveniat."

5. Has the general public for whose protection the State enacts its laws against the sale of liquor any claim to restitution in such cases? If the State has no claim in justice to restitution of actually unforfeited contraband goods, those for whom it enacts its prohibitive laws have no such claim. But since the messenger is taking illegal advantage of a condition created for the benefit of the voting public, to obtain an exorbitant price for prohibited goods from those who want them, he is violating the law of equity by virtue of which he enjoys the rights of citizenship and the protection of the law against those who might violate his own rights. This general law of equity forbids him to make abnormal gain at the expense of his fellows, even though individuals among them may abet his methods of profiteering. Moreover, if such methods were to remain unrestricted, the commonwealth would be either disorganized or deprived of a certain amount of revenue, which revenues are supposed to be spent for the common good. Out of this law of equity arises an obligation which we commonly call charity because it establishes a claim of benevolence to dispose of the exorbitant surplus gained in the sale of contraband articles for the common good. This restitution, since it cannot easily be made through civil service channels or politicians, is equitably applied by alms to the needy of the community, since these would become a burden to the commonwealth if not provided for.

The injustice of the transaction being thus righted by a just and equitable distribution to those who are entitled to a share

in the goods as owners or beneficiaries, the question arises whether the unfaithful agent, after making restitution to those entitled to it, may not claim a remnant for his transaction. Although his conduct is in its methods sinful and can never be approved, it does not thereby lose the character of business, for which under ordinary circumstances he would be entitled to an equivalent in earnings. Since all the material injury to others has been righted by restitution, there remains nothing to vitiate the title of possession. There is nothing more to restore except his sense of honesty, which the unfaithful agent is disposed to do. What the amount to which he is entitled as agent is to be, must be determined in conscience by himself, approved by the judgment of a confessor who knows the conditions.

6. The last party to be considered is the actual purchaser who pays an abnormal price for the contraband goods. The principle "volenti non fit injuria" obtains here. He is not forced to buy, and the price he offers is his own option. Moreover, if the surplus gain of the sale is distributed to the poor, as in equity it should be, the purchaser indirectly contributes to benefit the community by whose laws he is protected.

H.

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## MARYKNOLL MISSION LETTERS. X.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,
*22 April, 1919.*

On 2 April we put up for the night at Samkachuen, "Three Family Village," after following for two hours a cow-path over the mountain that separates it from Pakwan. Samka is a decently paved hamlet of forty-seven houses, encircled by a stone wall three feet high to prevent the pigs from wallowing in the rice-fields. It lies at the foot of a ridge of small mountains and its men are farmers. Two men are baptized and one woman, but there are six boys and ten men under instruction. We have rented one of the houses for a school and the boys hold forth there in the daytime and the men at night. There are six or eight wives who want to join their husbands in the Faith, but we have no catechists for them at present. We are sending the baptized women to Yeungkong to be fitted for the task.

We three, including Ahan, our boy, whom I want remembered in my will when I die, were accommodated in a room off the common room. I for one got little sleep, for the rats insisted on cleaning up the remains of our evening meal and had to use my bed as a ladder to the table. There is no talk of improvements here yet, as the rented house will do till the twenty or more are baptized next year.

Talking of consolations, we had a rare one, that of saying Mass in a new village where our Lord had never greeted the people before. Surely it was a gala day for the Guardian Angel of "Three Family Village," and the firecrackers they blew off at our leaving were not inappropriate. The very Presence of our Lord in their midst is bound to effect conversions.

So we left Samka feeling at our best, and two-and-one-half hours of creeks brought us to Timpun, a market of a thousand souls with barely half a dozen Catholics. We have a school here, at any rate, and six of the twenty-one boys in it will soon be baptized; the others are pagans: but there's no telling what influence the catechism will have on them.

Timpun, "Half a Field", is like all small markets of these parts, a long double row of houses facing a large area of straw-covered booths where the chickens and pigs are driven for sale on several days of the week. We were housed at the other end of the row in a brand-new shop not yet finished, with freshly strewn sand for a flooring and the usual boards in the corner for a bed. They brought in mud bricks and a pan and some firewood, and with a little mud gathered outside the door they made a furnace in twenty minutes and had the pot boiling while the poor chicken looked on calmly. These people are so removed from communication with the outside world that they need very little of its luxuries to enjoy themselves. Kerosene is all that penetrates these parts, and even that is burned in home-made lamps, fashioned from pieces of tin picked up here and there and flattened carefully into shape. I haven't seen a knife now for five days and am beginning to fear I would cut myself if I used one, though it's no mean feat to tear apart a boney fish with two chop-sticks.

At Timpun there are gold mines that have recently been worked; it is almost too soon to say, with success. We passed

also a stone quarry, which, however, must be a common thing in these mountains, for the usual log of wood thrown across a ditch is here replaced by long solid granite that ought to fetch a good price in Hongkong, if we only had freight trains.

Timpun was the farthest north we went, about fifteen miles from the end of our territory. Our next move was southwest to Chowkang, "All Successful". It had been a small market of thirty shops. Our forty Catholics were dispersed —four had been killed. The combination school and priest's room was repatched, but we preferred to go to a village a half mile away where there were a dozen Christians years ago.

We were prepared to find a survivor or two in this village of Manshui, which, horribly translated, means "Mosquito Water". But at evening prayers there greeted us over a hundred men and boys all studying for Baptism. Including the women, who will soon commence instructions, we shall have all in this village. This represents practically the whole village, which bids fair to be a choice spot on the ecclesiastical map of the district. God certainly rewards a hundredfold any efforts made. Two months ago there was a slight hope here for Catholicism and we sent a catechist to size things up, and the result is a Catholic village.

It solves, too, the big problem of mixed marriages. As all in one village are of the same family, they must search elsewhere for a wife, and a Christian young lady is hard to find in a new district. With three or four villages within courting distance of one another, the solution is simple, and insistence on Catholic couples can be made.

After an hour of prayer and a sermon, which was much distracted on my part by an interesting study of the bright black eyes and open faces of our bronzed country lads, I tried to sleep, but the pleasant excitement of the day was too much, so I lay awake and counted the stars. There was no window in the room and the door was locked, but 123 holes in the roof and 8 in the walls (I had plenty of time to count them) gave me so many peeps of the heavens above.

During the night some houses that were separated from ours by a little creek were visited by a band of robbers. Not a shot was fired, but the morning found the houses minus three men, a woman and her child, and all the buffaloes. In the

party taken for future ransom was a Catholic with his wife and child, while the other two men had just returned from our "chapel" after signing up as catechumens. Four villages were pillaged around us in the last two days. Practically all that is left to the survivors is their rice field and mud-brick home—with which to ransom their family! (The night after we left Manshui, it was again visited and completely ransacked of cattle.)

Two or three hours more brought us to Taipat, a market-place where a score of Christians greeted us, but we had to hurry on to Cheungtinnam before nightfall. This "Broad Rice Plateau" had been threatened again by the pirates, but was preparing a home-defence guard. If each village in these parts were to take the police control in its own hands, it could arm its men, who would naturally defend the village better than strangers. It is not a year since this beauty spot was attacked and twelve men killed; but they put up such a furious defence for six hours that the robbers are touchy on the subject.

In Cheungtinnam the "town crier" makes the rounds of the half-dozen streets and calls all the people to prayer. They assemble, not in the church, for there is as yet no church here; but in a hired room with its annex of courtyard and alley. The first-comers pack the room to the number of twenty, and over a hundred more gather outside. The night prayers last a half-hour on weekdays and an hour on Sundays, but are regularly and devoutly attended by these poor villagers who have been laboring in their muddy rice fields from sunrise till suppertime.

The meeting makes one sigh for the family prayer that used to grace our Western Catholic homes. In front kneel the fathers, behind them the children, while the mothers survey everything from the door or street, usually with a sleeping infant slung behind, each in every position but the natural one. At first it shocked me to observe that the women are socially beneath the boys of the family; but in this case it has its advantages, for the darling of the family sitting behind his father imagines he is safe to begin his boyish pranks till the stern hand of a fearless woman at the nape of his neck recalls the ancient rules of right conduct forgotten for the moment.

O ye wiseacres of a civilized world, how you would envy me this community life, where drunkenness is unknown, where billiards play no part in enticing the young blood of the family, where an irate father never asks the whereabouts of "Johnny" after dusk! The Head of the Holy Family and the Blessed Curé d'Ars must be watching Cheungtinnam carefully.

I dare not prophesy about the future, or my pen would wobble; but I think for a moment what years of daily toil and prayer, that leave no time for the devil and just enough for sleep, will do for the growing generation. The devil has already refused to countenance the whole affair; at least something inspires the dogs, ducks, pigs, and frogs each night to bark, or quack, or grunt, or croak their disapprobation of the mighty vibrating prayer of a united village.

Last night, with the Queen of Apostles' symbol at its full, the polar star and Southern Cross each guarding its end of the sky, we stood and looked at the praying catechumens with joy and a thankful heart. This is surely God's work, not man's, for we had very little to do with it. Ours is now the work to treasure this gift of God to us and help the development of the spiritual life of the village.

More concretely, it means a school building, instead of the three separate rooms we have to use now, because no one of them is large enough; it means a chapel to hold 200 people, instead of the room and paved court and unpaved alley now well worn by tired feet; and this will call for a dwelling for the priest, who is to make this the centre of his own little patch of several hundred Christians.

In ordinary times of peace, experience has shown that the Christians will meet the greater part of the expense themselves, but just now we are re-acting the days of the "Gold Fever" of the woolly West, and real China—the sturdy, religious, right-living farmer class, is the under dog.

How long this troubled state will last it is hard to say, but the Christians are not taking any chances and insisted on presenting us with six soldiers and 600 bullets (at 14c a shot) to see us safely from Cheungtinnam. The soldiers, good Catholics by the way, were rather hoping to stumble upon a band of Jesse James's admirers, while we would rather not.

We stopped a moment at Noling—which, as far as I can make it out, means "Pull the Bell"! There are only three baptized here, but they are hustlers and since our last visit the village—109 people in all—has "signed up" for instruction. We have twelve boys in school here.

Another hour still west, and another Jordan to cross, put us home at Chashan, the "Tea Mountain", where Fr. Gauthier had built a neat little chapel with a room for the priest. Our former visit here was not encouraging, but at evening prayers I counted now 89, of whom at least 30 were women. One hundred and thirty-two have asked for instruction. While I do not expect all to "stick it out" for the nine or ten months of daily instruction till Baptism, we should have at least 100 baptisms here by Christmas. We have spent a hundred dollars in repairing a wall that had caved in (of mud-brick), and with a coat of plaster the chapel will be attractive.

Before leaving, we were asked to bless their homes. This is not merely the formal affair of the Ritual; it means a minute search in every room to seek out and destroy any superstitious omens. The Chinese, at least in these parts, have some little token for each particular divinity they wish to honor; generally it is an inscription pasted over the door or on a wall with an incense holder underneath. A favorite one here is a bunch of cactus suspended from the ceiling. The first condition of reception for instruction is the removal of all such trash; so the blessing of the homes is a sort of Inquisition. As I can hardly tell a Catholic inscription from a pagan one, I was accompanied on my rounds by half the villagers, and woe betide any unfortunate old woman who had forgotten to remove some trinket. With a rush the "inspectors" would tear it from the wall, even at the risk of taking some plaster with it. Every house in Chashan henceforth will be adorned with Catholic sentences, such as: "God is here". By the bye, they show better taste in inscriptions than many of our "God bless our Home" signs. Mere Chinese writing is a thing of beauty in itself and it is always well spaced. Holy Pictures are a bit costly, but I hope to be able to give each family one at Baptism.

Chashan was really our great consolation, for, like a spoiled prodigal son, it had been indifferent for the last ten years to

any efforts made for its conversion. Just as we were leaving, some of the old Christians brought three babies to be baptized.

From Chashan we crossed a ridge of mountains for several hours southwestward to Kolungshui, "High Cold Water": a new village where a priest had never been before. Last January one of the half dozen Christians here begged for a catechist, feeling sure his relatives would follow him into the Church if they had a man well instructed to put her doctrines to them. We sent one, who opened a school for the boys.

On our arrival we were greeted with the good old Irish prayer, "God bless you", written in big Chinese characters above the main gate of the village wall, and every single house within had its lintel reddened not with the blood of the lamb, but long inscriptions such as these: "There is one Heaven, one earth and one God", "God is everywhere", "God the Source of Happiness". The words "Tin Chu", "Lord of Heaven", are exclusively Catholic in China; even Protestants use another term for God. In the thirty homes which I blessed, not a single superstitious emblem remained. At evening prayers—always in common—there were about a hundred present. I counted thirty women outside kneeling in the dirt. They are the poorest of God's poor, but they are God's. If our room were whitewashed, it would make a respectable coalbin, such as you will find in New York flats; yet it was the best they could offer us and we were happy to taste of their poverty and felt honored by their love.

It was a little too hot to sleep in a room without windows and the door barred, which had served us as dining-room, parlor, and bath; but we were surely better off than anyone else in the village, for they are obliged to keep pigs, ducks, and even the huge water-buffalo under the same roof for fear of robbers. In my wildest days I had sometimes read of Jesse James and Old King Brady, but I never dreamt I would be one time in their midst. I took comfort in the thought that it was a namesake of mine who had killed the James Brothers and I promised myself the pleasure of shooting a volley of English into any who should knock at our door. The strange tongue might possibly be as effective as any weapon.

It was a short afternoon's walk to Kanchuktung, "The Valley of the Bamboo Root," though I feared my celluloid

collar might melt in the sun. Here the villagers had followed suit as far as ousting superstitions, but they have no catechist and are obliged to walk daily to Kolungshu. Eight of the children here attend our school in the neighboring village. I blessed twelve houses, which means every one in the village. And they turned out sixty or seventy strong as a delegation to ask us for a chapel and instruction. It was hard to refuse, but they are practically at the bottom of our list as far as chapel-building goes. We shall do our best to send them a catechist, though they are well advanced in doctrine from their attendance at the next village. There is still another village farther—Sanuk, " New House ", where there are ten Catholics and prospects of increase, but they came to visit us here and saved us the time for a trip. The beauty about this mountain district is that all these Christian villages are within easy reach and a priest stationed at Cheungtinnam will be able to father them properly.

We had to climb the highest mountain hereabout—perhaps 1500 feet—to reach our next station, Shekhang, " Beautiful Rock ". On the way we stopped at a pagan friend's home at Yunshan, " Mountain Region ", a prosperous village of 22. This man is son-in-law of a Catholic at Chashan and I think will soon be converted. His wife had received a Catholic education as a girl, but because she was affianced to a pagan it was impossible to baptize her, for in her new home she would be obliged to perform pagan ceremonies with her mother-in-law. At this house they gave me a dish I had not tasted before—cane sugar and rice boiled into a sort of gruel. Whether it was the mountain climbing or my sweet tooth I don't know, but it tasted just right.

Shekhang is too poor to boast even a main entrance, much less a wall, but it reasons it were useless expense, as the bandits have so often made it their rendezvous that there's not much left to steal. The poor fish they gave us was well salted, as much to disguise as to preserve, and our kerosene was dangerously low, but 104 villagers turned out for evening prayers. They were a trifle ill at ease in their first contact with a priest—or, in fact, any foreigner. Strange to say, however, the forty women who came up singly to greet us were as gracious and delicate as though we hadn't seen them a half-hour before

ankle-deep in mud, planting rice shoots. As usual, the trusting eyes and guileless faces of the young men struck me and I confess I mentally compared them with the putty faces of city folk at home. I always thought we whites were too pale and worried-looking, and yet I wasn't quite satisfied with the rich skin color of our colored brethren. Here our boys have the happy medium, bronzed, serious, with not a spare layer of fat, bright eyes, and, as I heard a lady remark, "monastical" faces that bespeak an even, tranquil, rugged life.

F. X. FORD.

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## FIRST COMMUNION OF CHILDREN.

*Qu.* The decree of the Sacred Congregation of the Sacraments in the year 1910 concerning the First Holy Communion of children says: Par. 1: "The age of discretion required both for Confession and Communion is the time when the child *begins to reason*". Par. 3: "The knowledge of Christian doctrine required in children in order to be properly prepared for First Holy Communion is (1) that they understand *according to their capacity* those mysteries of Faith which are necessary as a means of salvation; (2) that they be able to distinguish the Eucharist from common and material bread; and (3) also approach the sacred table with the *devotion becoming their age*".

The new Canon Law says on the same subject: Can. 854—1: "Pueris qui propter aetatis imbecillitatem nondum hujus sacramenti cognitionem *et gustum habent,* eucharistia ne ministretur".

Does this canon add another condition in the sense that a child must (as a writer in the *Emmanuel* says) *express a desire* to receive Holy Communion? If so, should a pastor wait until a child *requests* to go to Holy Communion; or is the fact that the child comes when told it may come, a sufficient expression of that desire?

According to No. 2 of the same Canon it is sufficient *in periculo mortis* that a child know that Holy Communion is not common bread, but the body of Christ. Is there, then, no obligation to instruct the child "pro suo captu" in the essential truths "necessitate medii", which of *themselves* are necessary for salvation for everybody who is *compos rationis?* Is not a child *compos rationis* that knows the difference between the Eucharist and common bread? And, by the way, is such a child also to be anointed at least *sub conditione?*

No. 3 again says that the only conditions *required* ("exigitur") are that the child know the mysteries "necessitate medii", "pro suo

captu", and that it approach "devote pro suae aetatis modulo"; but in No. 5 directs the pastor to watch that a child does not go to Holy Communion *"sine sufficiente dispositione"*. May not this "sufficiens dispositio" be interpreted right back to the old policy, or at least to detain many children until the age of 9 or 10 years?

*Resp.* The Decree of the S. Congregation and the Canon of the new Code say the same thing in different terms. With the beginning of the use of *reason* the appreciation (that is to say the *taste*) of Divine things develops. It is the "sapientia" (from *sapere*—to taste) which comes with the dawning knowledge in the child. That knowledge is in a sense keener than the acquired science of the adult, since it is free from the malice which darkens the intellect as man grows in sin. Hence our Lord could say, "Out of the mouths of babes thou hast perfected praise." To elicit from the child the expression of a desire does not mean that we must wait until the child requests to go to Holy Communion.

In like manner the child's apprehension of the supernatural character of the Blessed Eucharist by which it distinguishes the Sacred Species from ordinary bread, does not dispense us from instructing the child so as to render his Communion more worthy; but it suffices for the assumption that the child is fit to receive such instruction in the measure of its mental development.

The "sufficiens dispositio" of which Canon 854, N. 5, speaks, is satisfied by the conditions required under N. 3. Hence we are not at liberty to let children wait the ninth or the tenth year before admitting them to Holy Communion. It is true, there are compensating reasons for delay as under the old policy, and there are dangers in admitting children with insufficient preparation where the surroundings are apt to make such insufficiency a basis for habitual irreverence. But the confessor, the pastor or teacher is supposed to apply the wisdom of experience to the interpretation of the general law for the individual with whom he has to deal. Religion is not a mechanical science or art in which one obtains proper results by a strict adherence to literal rule. It is a science and an art in which the living teacher is supposed to be both guide and pattern because he is an intelligent and responsible pastor of souls.

## BAPTISM IN A HOSPITAL.

*Qu.* We have several hospitals in our parish, including a lying-in hospital. Occasionally we have been called upon to baptize babies born in the hospital, whose parents' residence is elsewhere. The tradition in the parish has been never to baptize such babies except in danger of death.

The curates feel that they have absolutely no right to baptize these babies when they are in good health. The present pastor, a young man recently appointed, stoutly maintains, possibly with a view to the stipend accruing, that he has the right to baptize these infants without permission or consultation of the pastors of the parents, and has ordered the curates to follow his wishes in the matter.

Do theology and canon law sustain the pastor in this case? Furthermore, in the event of such baptisms, has the pastor of the mother any case in an ecclesiastical court for the recovery of the stipend?

FOUR CONSCIENTIOUS CURATES.

*Resp.* Both theology and canon law sustain the pastor in the above case. The inmates of a hospital or kindred institution are for the time of their residence subject to the jurisdiction of the pastor of the parish within whose territory the institution is located, unless the Ordinary exempt the institution from the pastor's jurisdiction by the appointment of a resident chaplain. "Communitates, hospitalia . . . de jure communi subsunt ordinariae jurisdictioni parochi, nisi legitima superioris auctoritatis declaratione fuerint exempta." [1]

The mothers of infants in such institutions have the right to demand baptism for their offspring as soon as it can be administered to them, just as the new-born child itself has an inherent right to the graces of that sacrament as early as possible. Indeed so stringent was the law at one time regarding this right that nurses were bound by oath to have children under their care baptized before the third day from their birth.[2]

This right applies to the solemn administration of Baptism, which, if so given, entitles the pastor of the hospital to the incident stipend without apology. The curates are bound by the pastor's rule in the same matter.[3] It may be urged that

[1] *Jus comm. Can.*

[2] Tract. *Dogmatico-Moralis de Baptismo*, A. de Smet, p. 29, Bruges, 1913.

[3] Cf. d'Annibale, III, n. 175.

*solemn* baptism should in such cases be administered in the parish church. But the Ordinary may permit solemn baptism to be performed in a chapel or "justa ac rationabili de causa" in a private apartment, although the canons state that this should be done only in unusual circumstances. If the hospital has no chapel, because it is not a Catholic institution, that circumstance renders it an extraordinary case, though it may happen regularly.[4]

As to private baptism, neither the pastor nor his curates may administer it to children in good health. Private baptism implies a case of necessity, and this is probably the extent of "the tradition in the parish" referred to by "Four Conscientious Curates". For such baptisms, there is no claim of stipend in honored usage, since the child, if it should recover, would have the solemn ceremonial supplied in the parish church, the pastor of which is entitled to the stipend on the occasion.

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## THE REMEDY OF UNWORTHY CHURCH DECORATION.

The editor recently came upon a young priest busy browsing through back numbers of THE ECCLESIASTICAL REVIEW. He was taking notes.

"Writing an article for the newspapers?" I queried.

"No, writing an essay for the Bishop."

"On what?"

"On Church Decoration and Architecture. It is the theme given to the Junior Clergy for the Quinquennial Examinations. We have been referred to twenty-three articles on the subject scattered through a dozen or so of the sixty-one volumes of the REVIEW, besides a select bibliography which I shall have to look up in our Public Library."

I took the liberty—at the risk of being censured by the Bishop—of copying the Elenchus of subjects for the examination to which the young priest referred. Here it is; for I am sure it will do much good to our readers, though it is contraband, and the learned and devoted Bishop may refuse if I should ask a permit to publish the program, or in any case frown.

[4] Cf. Can. 776, n. 2.

EXAMINATION OF JUNIOR CLERGY.

(Diocese of . . . . . 1919.)

I. Essay (Subject): "Church Architecture and Decoration".

1. Choice of site and materials.
2. Selection of a style of architecture (history, chief characteristics and advantages of these respective styles).
3. Principles governing church decoration: painting, statuary, stained glass, furnishings.
4. Acoustics in church edifices.
5. Truth and honesty in church architecture and decoration.
6. Discuss, from these various viewpoints, the architecture and decoration of some church in your diocese or in any other diocese.

Then follows a bibliography, including seven standard works on architecture, ecclesiastical style, ornament and symbolism, together with special references to the discussions carried on in the REVIEW by experts during the past thirty years.

The remaining part of the program of the examinations is devoted to pastoral instruction (the manner of warning parents in reference to the moving-picture habit and its influence on children, etc.). The rules for presenting the material of the Concursus and conducting the examinations which accompany the Elenchus are well calculated to foster the habit of study in matters pertaining alike to the honor and decorum of the Church and the culture of a diocesan clergy that is to lead the way to knowledge, wisdom, and virtue. We know no better method of reform. As Emerson used to say: "You will make it hard for men to do wrong, if you make it easy for them to think right."

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## ECCLESIASTICAL COMMERCIALISM.

A pamphlet recently published by R. J. Steggles, in London, under the title *The Church, the Arts, and the Tailor* directs attention to some abuses in church decoration discussed in the October and November issues of the REVIEW. The writer points out that the degradation of ecclesiastical art arises from the fact that the clergy go to factories and sweat-shops in order to get the cheapest possible product to satisfy the taste for the true and the beautiful in the church. Another writer, commenting in the London *Daily Chronicle* on inartistically decor-

ated churches, quotes the opinion of a prominent clergyman that "there is hardly a church which the artist would not like to whitewash from top to bottom". Another cleric is cited as saying: "If the clergy, instead of buying in the cheapest market, had inquired under what conditions the things were made, they would find that these vestments were the product of half-starved workers who earn a miserable pittance which courtesy calls their wages." We want everything cheap instead of wanting it good and worthy of the purpose for which it is intended. It is the same with wax candles, chalices, stained-glass windows, as with church decorations. And the commercial spirit passes from the demand for cheap things to the production of unworthy things. A rigorous insistence by bishops and pastors on giving only the best to the adornment of God's temple in material and in service is the only remedy for this disgraceful depreciation of Christian art which a glorious inheritance in the churches of the Middle Ages has bequeathed to us.

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## WHAT IS A RUBRICAL ALTAR?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the thirty-first volume of the ECCLESIASTICAL REVIEW (1904, July, ff.) the Rubrics concerning the altar and all that pertains to the altar are clearly and concisely given. Nothing need be added to it.

May I be permitted only to call the attention of your readers to the principal characteristics of our altars, so as to guide the priests in the selection of this most important of our church fixtures?

Essentially, our altar is a table of sacrifice, a sacrifice which is the renewal of the Sacrifice of the Cross, the Sacrifice of the Body and Blood of Christ, the God Man. I might add here, that the Church goes so far as to say that the altar represents Christ, is Christ. In the ordination of subdeacon: "Altare quidem Sanctae Ecclesiae ipse est Christus, testante Joanne, qui in apocalypsi sua altare aureum se vidisse perhibet stans ante thronum."

The essential characteristics are three: First, it is a table of sacrifice. The table, the *mensa altaris*, is the main part of the

altar; it is also this *mensa altaris* which receives the principal ornamentation: the *pallium altaris*, or antependium, and the altar linens. Second, the altar must express that the sacrifice thereon immolated is the same as the Sacrifice of the Cross. Therefore, preëminent, so as to be visible by the priest and people, a crucifix must stand on the altar. Third, the Sacrifice of the Mass being the Sacrifice of a God Man and the altar representing Christ Himself, the altar is worthy of the highest respect. The baldachinum is the sign of the highest authority. Kings have their thrones in palaces, bishops have theirs in cathedrals. Let us not deny a throne to the King of Kings, to the High Priest of the New Testament. It might be useful to quote a few texts to illustrate the importance of these three characteristics.

### The Pallium Altaris.

The Missale Romanum (De Praepar. Altaris) has: "Altare pallio quoque ornetur coloris, quoad fieri potest, diei festo vel officio convenientis." Caeremoniale Eporum, Lib I, Cap. XII, describing the ornamentation of the altar, for more solemn festivities, says, "Apponentur . . . pallia aurea, vel argentea, aut serica, auris pelpulchre contexta coloris festivitati congruentis." In a French work entitled, *Essais Liturgiques, sur la Disposition intérieure et l'Ornementation des Eglises*, par le R. P. François-Xavier Rio (Vannes, 1892), there is a quotation of the liturgist Quarti, revealing in a few words the symbolic meaning of the pallium altaris: "In a literal sense the pallium is only an ornament of the altar; in a mystic sense it expresses the beauty of the Virtues of Christ, Himself, and principally of the love which has induced Him to suffer for us, a love reproduced at the altar." The Pontificale Romanum, in the ordination of sub-deacon: "Altaris palliae et corporalia sunt membra Christi, scilicet fideles Dei; quibus Dominus quasi vestimentis pretiosis circumdatur, ut ait Psalmista: Dominus regnavit, decorem indutus est. Beatus quoque Joannes in Apocalypse vidit Filium hominis praecinctum zona aurea, id est sanctorum caterva." Grimaud, an old French Liturgist, in *La Liturgie Sacrée*, Partie I, Chapitre Cinquième (edition printed at Lyons, 1666), has the following: "I begin this treatise by speaking of the colors and the vestments which the Church

uses at the altar for the celebration of the holy Mass. Superficially considered, these things appear indifferent; in reality they contribute much to our instruction. No one but will notice that the first thing that strikes our eyes on entering the church is the color with which the altar is adorned, and in which the priest celebrates. It is impossible that this same object should not strike our thought also if slightly even we pay attention in this place. This distinction of colors, according to the days or mysteries, is a symbol representing the purposes of the Church in her functions; it is as a first apparel or spiritual dish placed before us, at our entrance, which must lift up the soul to the virtues and good qualities thereby signified."

*Essais Liturgiques*, quoted above, beautifully illustrates the use of the pallium altaris: "On Good Friday, everything in the sanctuary is in mourning and desolation. Since Passion Sunday the images of the Saints and of Christ Himself have been sombrely veiled, and since yesterday the altar has been without ornament. But what has been done with these statuettes and images of the saints which cover the front of your altar? What is to become of these embellishments which have installed themselves there the year around without variety as without instruction? All this becomes a troublesome *hors d'œuvre*. And what will the spectator, eager to learn and seeking emotion, learn from the mere removal of a few bits of frivolous lace? After all, what strikes his eyes is the brilliancy of the gilding and colors; and so he is not moved by the slight modification you have made. Suppose on the contrary that you have observed the rules and the old customs, the effect will be very different. The altar at ordinary times is not laid bare to view, but religiously veiled in its symbolic apparel; but now, all at once, in the midst of the holy sadness of the Passion, it shows itself in its severe nudity: it is the Christ despoiled of His vestments, as of the beauty of His glory. I have no trouble now in bringing before my mind the vision of the Prophet concerning the Passion of Jesus Christ: "Non est ei species, neque decor, et vidimus eum, et non erat aspectus . . . et quasi absconditus vultus ejus et despectus unde nec reputavimus eum." (11 Isai. 2: 3). Yesterday the Son of Man was arrayed in all the splendor of His glory and

power; the people hurried to Him to implore His favors and to acclaim Him King; to-day, no form, no beauty: "Non est ei species, neque decor." Yesterday the altar appeared to the eyes of the Christian gathering resplendent in its white adornment. To-day, come and see, no more festival ornamentation, no more beauty: "Non est ei species, neque decor". The image of a desolation without equal; the nudity itself will speak to you louder than any other representation of the bloody Drama of Calvary. "Come (so speaks to you the Church in its silent language), come and see if there be any sorrow like to my sorrow." (Jer. 1: 12). Instead of that, suppose an altar with fixed ornamentation; it offers no instruction. As you see it on Good Friday, so you see it on Easter Sunday, and so on the day of Pentecost, and on all the solemn feasts of our Religion, varied though they are in their intimate character, and varied as they ought also to be in their exterior ornamentation."

The Ceremonial of Bishops, the Missal, the Decrees, the Clementine Instruction for the Quarant'Ore, the Catechisms, old diocesan regulations, the aforetime practice in our country as well as the present usage in other countries demand that the altar dressing be varied according to the season and feast and the color of the Mass. Why then relegate it to the land of antiques? Why refer to these embroideries and lace, these marble and wooden carvings, this tinsel and gilt, which are not out of place perhaps in a parlor but which do not speak to a Christian heart, why regard these as perfection?

In certain cases, however, one understands that something else is needed. In funeral services black draperies are admitted without regret for the veiling of the so-called beautiful sculptures of fine marble. And even here fantasy comes back. What is simple and natural has not had the luck to please, and the right to invention has taken its place. Hence these draperies in fantastic shapes, these garlands of black tulle, running from one candlestick to another and wound even round the Cross as if to say that its Christ is no longer living. Hence these skulls enthroned on the altar of Him, who, victor of Death, proclaims Himself the resurrection and the Life. And yet the Church's regulations, besides showing good taste and good sense, in their respect for the Blessed Sacrament do

not allow, on the altar where the Sacred Host is reserved, the colors of death. Thus, according to decrees, at a Requiem Mass said at the altar of the Blessed Sacrament the parament is to be purple, not black; also the canopy. "Fui mortuus, et ecce sum vivens." (Apoc. 1 : 18); "Semper vivens ad interpellandum pro nobis". (Hebr. 7 : 25).

In the face of reasons so deep and so beautiful, even the most inveterate customs have no right to hold.

### The Crucifix.

Benedict XIV in a letter to the Archbishops and Bishops of the Papal States, in July, 1746, writes as follows:[1] "Under no consideration can we allow that the holy Sacrifice of the Mass be celebrated on altars without a crucifix. Neither do we understand that this same image be placed in front of the priest so as to inconvenience him, or that it be so small that it can scarcely be seen by priest or people. To do so is contrary to the laws and prescriptions of the Church, as one can see in the Rubrics, and other ecclesiastical regulations. It is also contrary to the true antiquity and customs of the Churches, even the Oriental Churches. It is absolutely certain that it is a violation of the laws of the Church to place only a small crucifix in front of a painting or statue of a saint." The Ceremonial of Bishops is also very explicit: "Crux ipsa tota candelabris superemineat cum imagine sanctissimi Crucifixi".[2] Gavantus (quoted in *Essais Liturgiques*, p. 43) gives this touching explanation: "Quia Christus etiam in cruce major est super omnes populos significatos in candelabris."

*Essais Liturgiques*, quoted above, calls attention to two abuses: first, a crucifix that is too small; sometimes it is nothing but the top or rather the point of a tabernacle; sometimes it places itself timidly at the foot of a statue as if hiding under its cumbrous mass. Second, a crucifix placed too high; let us not forget the rubrics of the Missale: "Caput cruci inclinans . . . Caput cruci inclinat . . . Faciens cruci reverentiam."

[1] See *Essais Liturgiques*, p. 42.

[2] L. I, Cap. XII, MII.

## The Baldachinum or Ciborium.

The Ceremonial of Bishops (Liber I, Cap. XII-'3, 14): "Quod si altare parieti adhaereat, applicari poterit ipsi parieti supra altare pannus aliquis caeteris nobilior, et speciosior, ubi intextae sint Domini Nostri Jesu Christi, aut gloriosae Virginis, vel Sanctorum imagines, nisi jam in ipso pariete essent depictae, et decenter ornatae: Desuper vero in alto appendatur umbraculum, quod baldachinum vocant, formae quadratae, cooperiens altare et ipsius altaris scabellum coloris ceterorum paramentorum. Quod baldachinum etiam supra statuendum erit si altare sit a pariete sejunctum; nec supra habeat aliquod ciborium ex lapide aut ex Marmore confectum. Si autem adsit tale ciborium non est opus umbraculo sed ipsum ciborium floribus, frondibusque exornari poterit."

The Ceremonial of Bishops mentions here two kinds of baldachinum. As I understand it, one is suspended from the back wall or perhaps the ceiling; some cloth material of the color of the other paraments, so draped that it falls over the whole altar, including also the steps or at least the predella, and forms a quadrangle at the base. The other, in the liturgical books more frequently called a ciborium, is a solid structure covering the whole altar. This second kind, as well as the first, is intended for a covering for the whole altar and not merely of the tabernacle.

The baldachinum or ciborium seems to have had an original double purpose; it covered the altar and under it above the altar was suspended the Eucharistic receptacle. I have already indicated the signification. Liturgy ascribes the honor of the canopy to the Blessed Sacrament and the altar; to the pope, to the bishop of the diocese, and in certain cases to temporal rulers. The Church intends to honor the Divine Majesty either personally present or represented. Jesus Christ is the sovereign Priest, the true King of this world; the priesthood and royalty in man are derivations of His supreme authority. It ought not to astonish us, therefore, that the old regulations and traditions demand for our altars the diadem of royalty.[3]

Jos. Van Hulse.

[3] See *Essais Liturgiques*, p. 17.

## ADVANTAGES OF PROPER MUSICAL TRAINING IN OUR PARISH SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Having been invited recently to a "Demonstration Class" in which Mrs. Justine Ward's method of teaching children the music of the Church was being carried on in presence of a considerable number of teachers from our parish schools and from secular institutions, I was astounded by what I saw and heard. The children, a class of about twenty-five of the average age of eight years, were capable of singing at sight a series of musical passages placed before them without previous warning, some of the lines being quite long and intricate in phrasing. They sang with absolute correctness and precision the melodies put on the board by the visiting teachers invited to test the children's proficiency. Some of the little ones wrote excellent versions, in figures or notes, to have them promptly sung by their fellow pupils, and they conversed, on being asked, with each other in musical notes. All this was done with a sense of appreciation of movements (*andante, allegro*) and of rhythm that was a joy to witness. What struck me most of all in the whole proceeding was the quality of discipline which this method had apparently developed, apart from proficiency in the art of music itself. These children never for a moment took their eyes from the nun who was teaching them. (The Demonstration took place in the College of the Sacred Heart, Manhattanville, New York. Similar courses are given, I understand, at St. Leonard's Convent, by the Religious of the Holy Child, Philadelphia.) They were thoroughly at ease, and their responses came without hesitation, the smiling countenances proving that they thoroughly enjoyed the lessons. I could attribute this remarkable success to the fact only that here an element which naturally attracts children was being used to discipline them to attention, quick response in meeting the call of the teacher, and the habit thus produced of acting in harmony and perfect order. What an asset in the parish if pastors could use children so trained at Sunday service, and thus raise a congregation that performs, enjoys, and is edified by its own participation in the liturgical chant.

PEDAGOGOS.

## OUR SUNDAY PREACHING.

To the Editor, THE ECCLESIASTICAL REVIEW.

Among the important topics which you have been so indulgent as to allow me to present to your many readers through the pages of the REVIEW one occurs to me in the matter of Sermons as being eloquently spoken of and widely written about, but among the least heeded or thought of. In the seminary the matter of preaching is constantly taught and the candidates for the priesthood are enjoined to study it carefully and to prepare sermons which are delivered before the faculty and the student body. There is much friendly rivalry and often a real orator seems to startle our delighted ears. Of course, these seminary sermons are usually such as could never be allowed in church at the Sunday Masses, principally because of their erudite character and their length.

When the young priest is appointed to his first post of duty he immediately receives instructions from the parish priest, and advice from his fellow-assistants, if he is so fortunate as to be assigned to a large parish. He is told to set aside his seminary ideas of what a carefully prepared sermon should be and is promptly inducted into the " practical sermon " methods. His idealism is shown little consideration and he follows the example of his elders who know what is needed and who might become impatient of the book and seminary processes of the young levite. Briefly, the young priest falls into step and in a short time, with due regard for the exceptions all along the line that prove the rule, he is delivering himself in his turn of what has almost become a characteristic of the Catholic pulpit; routine pronouncements, unprepared and loudly delivered instructions, heated tirades, and the all-too-frequent indulgence in personalities.

Must this go on forever? Must we rely upon the unshakable faith of the people to carry on for God in the face of such criminal default on the part of our Sunday preachers? The bishops insist on carefully prepared sermons, on the blessed advantages of charity and brevity and of a sedulous avoidance of mediocrity and asperity—children of thoughtless, last-minute haste. But the bishops cannot be present at these often shameful and scandalous exhibitions. Indeed, if they

were to hear some of the sermons inflicted on the good people who attend Mass in all sorts of weather, and often in precarious health, the result would be a change of scene preceded by a justly merited rebuke and stern admonition. The remedy lies in the hands of the priests themselves and they must apply it out of their sense of appreciation of their duty to God, the Church, the people for whose salvation they are responsible and to themselves as ministers of the Divine Word.

Is it not a shame that a priest, who has been given a splendid education, who is supposed to be intelligent and a gentleman, could stoop so low in his utterances as many do? Do they not realize that they are bemeaning themselves, besides shirking their responsibilities? During the entire week every self-respecting, alert priest can easily give an hour or two a day to serious reading of a kind that will benefit his mind, his style of thought and utterance, and give him matter of live interest for his Sunday sermon. The Gospels all apply to present-day conditions. His Breviary is a veritable storehouse of information, if he will only advert to what he reads. If it is his turn to preach at one or more of the Masses on Sunday, or to talk at the Sodality meetings, he should find it a pleasant easy task, if he will but systematize his work of the week, to assemble his thoughts on paper on Thursday, or Friday and Saturday during his study hours and fit them to the inspired words of the Gospel. How can he descend from the pulpit unless he can feel assured that he has conveyed in a convincing, dignified manner, a strong message of certain interest to that churchful of expectant souls? If he has any feeling of responsibility, any conscience, any love for those good souls who have come to listen to him, he must reproach himself wofully with failure unless he has had something to say to them, something he has thoughtfully prepared with a view to doing genuine good.

If this priest of the careless manner, thoughtless speech and routine, lazy habits, has an address to deliver before a special audience on a certain occasion, and if he is to be compensated for his effort in fame or money, or both, you may rest assured he will neglect all his diversions and his relaxation and forgo his siesta to prepare himself and his discourse to the last punctuation mark. Why the difference of treatment of

the two subjects in favor of the latter, which has no importance in comparison with the former? Is this not shameful? We are not all orators. Few of us are eloquent. Neither is necessary. The truths we have to speak, the lessons we must teach need no oratory or eloquence. If set in order and plainly and convincingly spoken they will do more good than all the theatrical enunciation and gestures we can summon to our assistance.

The Sunday sermon should be studied out carefully and logically and should be clearly delivered with the conviction we intend to impress. No Sunday sermon should take over fifteen minutes to deliver and we should say nothing that the humblest of our hearers cannot readily understand. Elegance of style, matter and diction do not call for a thorough search of the encyclopedia. On the other hand, plain language does not mean vulgar language. Why will our priests insist on talking the language of the street and the illiterates? They achieve no popularity by so doing, and why last and least of all must they use this language in the pulpit? It is all carelessness with an occasional admixture of laziness and a misconception of the basis of popularity.

The topics of the day are many and tremendously varied. We are now living in a new era. We are entering into a new epoch of the world's history. The social order is being disrupted and mankind is in turmoil. The laborer is fast being seized with the idea from the chaos of overseas that he must cast out the wealthy, his employers, those who work with their mental rather than their physical resources. All but the laborer and the employee are unjust and are profiteers of conditions and the blood of the worker. The magnates and the employers and the wealthy, on the other hand, feel that the toilers are a brainless, unreasonable lot who, now that they have power, are going to ruin the world and the entire industrial, financial, and business fabric which it has taken centuries to build. Neither is right and both are right. Let the Sunday sermons demonstrate clearly the middle way in which both have their rights and both suffer from wrongs that must be righted. The Sunday sermon can go a long way toward preventing suicidal strife and injustice. Think the matter over, prepare it, and deliver your message briefly, succinctly, and understandably.

There is the red-hot topic of the Catholic press and the duty the people owe themselves and God and their Faith and their country and their children, who are to enjoy the Faith and this glorious free country in which to practise it unhindered. The knowledge of affairs Catholic must be diffused; the people must get the Catholic viewpoint on all the questions of the day and in no other way can they obtain this necessary grasp of these important things so thoroughly and lastingly as through the medium of the Catholic paper. Every diocese should have a Catholic paper of its own, or it should actively encourage the diffusion of one throughout every parish. This is the work of the parish priest and his assistants and a more broadly important and comprehensive work than anything else they have to do. A well-organized and systematized campaign on this subject will furnish a great variety of subjects and phases for many Sunday sermons.

In the matter of preaching, the parish priest should take his turn and should furnish a high standard of example for his assistants. Must it not seem strange, and even scandalous, that the parish priest never appears in the pulpit unless it is to make an appeal for money or an announcement of a collection? This is a plain neglect of duty and the source of scandal instead of edification. And why must money matters be so constantly and offensively preached? The Church, as well as any other organization on earth, needs material means for her own subsistence and for the accomplishment of her work. Every parish must have financial resources. Nobody denies this; but why the unnecessary, almost brutal, insistence? We have all heard in one form or other the story of the strangers in town who were perplexed as to which of several churches surmounted with crosses was the Catholic Church. On entering each of these churches in turn the similarity was very striking, but these seekers after Sunday Mass found something missing until they finally happened into the vestibule of a church where their progress was arrested by two familiar features,—the toll-gate at the entrance and the sounds of a tremendous voice from within. One remarked to the other, "He's bawling about a collection; we're in the right church!" How true that sad commentary is we all know too well. The people know their duty to support the church and their pastor. Those who shirk

this duty cannot be led to perform it by such undignified and unnecessary methods as are only too common among us.

A fearful thing and a real crime against the sanctity of the pulpit and of the Church of God is the abuse of the people during the period dedicated to the preaching of the Gospel of Christ, the doctrine of charity. This abuse is more prevalently general, but frequently enough it is personal and the priest dares to so far forget himself and his office and overrate his privileges and mistake ignorant arrogance for his prerogative as to call names. No priest has any such right. He betrays his Church, his calling, and his flock when he takes occasion of his sermon to berate the people from the altar. When he stoops to personal abuse, his action cannot well be characterized in fitting terms. Let it suffice to say that he is committing a flagrant violation of the Canons, which bid the priest to inveigh against the evils themselves but never against persons, and he is laying himself open to civil suit when he attacks persons. The worst of it is that, while he enjoys the immunity of his sacred calling, he is doing irreparable harm to the Church and to his own people, and he is, as I have known to happen in over a half-dozen instances within an incredibly brief period, banishing from Christ's fold not only the persons attacked, but their whole families—and perhaps for generations to come; maybe forever. This conduct can never be excused and no pretext exists for it.

The writer does not pretend to have any monopoly of the smallest part of wisdom in these matters. The duty of preaching in all its phases, as well as all the other topics printed in the REVIEW from time to time, has many times been treated much more thoroughly than the writer could attempt to do, but these are permanent topics about which much is to be said constantly and strongly, lest the eternal dangers of abuses materialize to the detriment of the great purpose of the Church. It is the duty of all of us to watch out and coöperate unremittingly. It is this that the writer endeavors to do in his humble way.

AN OBSERVER.

## SPIRITISM AND TELEPATHY.

To the Editor, THE ECCLESIASTICAL REVIEW.

With disappointment I notice in your December number that the important subject broached by Mr. Raupert in your previous issue did not release any interest. Mr. Raupert states too much when he says that we know the extreme limitations of the forces of nature. I believe that the accepted extreme limitations of the forces of nature have often been moved within the memory of many. He writes: "We know for a certainty that a mind communication between two living persons is impossible." In the first place it seems to be a begging of the question. Secondly it would relegate telepathy absolutely to the realms of the wicked. I would be greatly obliged to Mr. Raupert if he could change this categorical declaration into a syllogism. I would like to see the major and the minor. I have not been a student of this question for very long, but for some time past it has absorbed my attention very much.

Some months ago I had a visit from a confrère who is an adept in water witching, which art during twenty years of solitude he has perfected to extend to objects other than water. He would take a rod of any description and hold it firmly in his hands and the rod would beat the number of feet the water was under the ground. He was widely sought as a sure guide in sinking a well. It was attributed to a certain magnetism. He was surprised when I suggested that this was not due to forces of nature outside of him, but that the origin was in his mind, and in proof I reminded him that a foot is not a unit of measure based on nature but an arbitrary unit of measurement that was only in his mind. I tried him in various ways and it became evident to me that the oscillating of his rod was but a communication by his mind of knowledge obtained independent of his body, either of nature, or by reading the thought of others. Of all this however he was unconscious. The questions for which I desire an answer are: Does my soul know more than I do? Or, has my soul invested all her capital in the company she formed with the body? These thoughts being constantly in my mind, it stands to reason that I brought all occurrences in connexion with them. In the last few weeks I have been startled three times by what seemed to be an answer

to my questions. It may interest some, although it may be common knowledge to many.

I was riding with several priests in my car. Our conversation was desultory when suddenly I asked myself mentally a question which had no connexion with what had been said. No sooner had this thought taken place when the Father at my side answered the question. It seemed to be a mental communication. Again, a child of a newcomer had been run over. I anointed the little fellow; he came to again but minus his mind. In a few days he was removed from the hospital. One afternoon a few days later while conversing with a visiting priest the thought suddenly took possession of me: "That boy could be brought to his right mind by such and such a method." The thought would not leave me and after supper it forced me to find their house number and leave my visitor to go and see his mother. When she met me at the door she exclaimed: "Well, Father, all afternoon I have been thinking of coming to see you. Your housekeeper told me that you knew something of a certain method, and I wanted to see whether my son could be helped by it." Does this not seem like mind communication? Again, the other day I had the Forty Hours' Devotion. I was saying the high Mass of Reposition. One Father was in the rear of the church. Suddenly, with most distracting results, the thought came to me that I had failed to drain the water in my radiator the night before. When I sat down to breakfast I asked my janitor to go and attend to the matter, when the other Father replied: "Strange, the thought whether the radiator had been drained also come to my mind during the Mass." Was this mind communication, or are accidents so numerous?

If according to St. Thomas: Distancia localis non impedit cognitionem animae separatae (1, Q. 79, 7, 0), then can anyone put for me in a syllogistic form, whose major and minor are impregnable and not built on experience only, which has often deceived us, that the anima conjuncta is necessarily impeded in her cognitio by the distancia localis? Or again, if according to St. Thomas (1, Q. 89, 3, 0) anima separata cognoscit naturaliter omnia naturalia, can anyone put for me in a syllogistic form the proof that the anima conjuncta cannot possibly know naturaliter omnia naturalia? And if he would

come again with the experience, saying that if the soul knew the person would know, but the person not knowing the soul cannot know, I would ask him to explain how the scientia acquisita of a savant who has gone insane can be blotted from his anima conjuncta by a pressure on his spinal cord, for, according to him, if his soul knew he would know, he not knowing, his soul cannot know.

The whole problem seems to me a perplexing and interesting one, and I would follow with great interest if the experts on the subject were to express their views.

REI STUDIOSUS.

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## BAPTISMAL RECORD OF ILLEGITIMATES.

Qu. Can. 777, No. 2 states: "Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si *publice* ejus maternitas constet, vel ipsa *sponte sua* . . . id petat; item nomen patris", etc. 1. When are such cases to be considered *public?* 2. What would be considered a "publicum authenticum documentum"? 3. People don't know Canon Law and would not ask "sponte sua" to have their names entered. Should they be asked? 4. If "in ceteris casibus inscribatur natus tanquam filius patris ignoti vel ignotorum parentum", what is the object, I would ask, of making a record at all; as it would be likely impossible in later years to identify that record, e. g. in case of marriage? Besides, in most cases, the name of the sponsor recorded would easily lead to a divulging of the secret.

*Resp.* 1. Cases of this kind are public when the unfortunate mother does not or can not make a secret of her transgression.

2. A "publicum authenticum documentum" is, as the term implies, a publishable statement attested by recognized authority in writing.

3. They should not be asked. But it may be suggested to them to have their name entered for the sake of the offspring. It is a question of both judgment and delicacy in which pastoral prudence must guide and protect the mother.

4. The object is to define the status of the child as far as possible in case of future claims, such as entering the clerical state, or religion, or in the event of an inheritance, or family connexion. The question of divulging the secret of illegitimacy is the same as in that of any other question affecting

the reputation of a third party. It may be easily divulged, but it binds, and it is part of the pastor's business to make the sponsor aware of the fact.

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## IS RECITATION OF THE "APERI" AND "SACROSANCTAE" OBLIGATORY?

*Qu.* Will you please let me know through the REVIEW whether the prayers "Aperi" and "Sacrosanctae" in the Office are to be said of obligation?

*Resp.* The saying of neither of these prayers is obligatory in choral or private recitation of the Office, but it is laudable to include them. Pius X granted an indulgence of one hundred days to those who recite the "Aperi" at the beginning of Matins or of any other Hour. It must always be recited in the singular number: "os meum," "cor meum," etc., even at the beginning of choral recitation. If only one Hour is recited, the ending of the second part will be *Hanc tibi horam persolvo.*

In the choral recitation of the Office, Lauds cannot be separated from Matins, though this may be done in the private recitation. In that case, after Matins is finished, the "Dominus vobiscum," with the oration of the day, is said, and then follow "Dominus vobiscum," "Benedicamus," "Fidelium," "Amen." Then at the beginning of Lauds the "Pater noster" and "Ave Maria" must be recited. The "Aperi" may be said sitting, standing, walking, or kneeling.

The "Sacrosanctae" is said after Complin, always in the plural number—"nobisque remissio," etc. It must be recited kneeling, except in sickness, travel, etc., when kneeling is very inconvenient or impossible. For the devout and attentive recitation of this prayer Pope Leo X granted the remission of all the faults that through human frailty may have been committed during the recitation of the day's office. It is said only once a day, after Complin.

# Ecclesiastical Library Table.

## RECENT HOMILETIC ITEMS.

"It is", says *The Expository Times* (Edinburgh),[1] "one of the misfortunes of books on preaching that they are unattractive. It is another that they warn the preacher against striving after attractiveness. For it is part of the preacher's business to be attractive. He also has to draw all men unto him. And it is an essential part of his business to make the service of God attractive." It is the old doctrine of St. Paul, to become all things to all men; it is the old practice of St. Francis Xavier, playing cards with a sinner; it is the famous power of St. Philip Neri, driving his penitents to Heaven in a coach and four. But the attractiveness desired by *The Expository Times* is not a sentimental one. It does not reside in a cordial and kindly manner, such as a man of the world might easily affect. It lies not in the features, but in their expression. It is found not so much in the words uttered as in the tone of voice with which they are spoken. Finally, as the magazine points out, "One thing is certain. If goodness is to be attractive it must be unconscious of itself. There is an excellent illustration in Browning's 'Easter Day'. It describes the experiences of a Christian martyr. His testimony has been written for him after his death by a friend. There is a noteworthy absence in the account, just as there is in the Bible, of anything like hero-worship, of any sense of a man's having done anything out of the ordinary, anything meritorious. What the man did is, in his own eyes, hardly worth thinking about, and now that it is over he has forgotten all about it:

> "I was born sickly, poor and mean,
> A slave: no misery could screen
> The holders of the pearl of price
> From Cæsar's envy: therefore twice
> I fought with beasts, and three times saw
> My children suffer by his law;
> At last my own release was earned;
> I was some time in being burned,
> But at the close a Hand came through
> The fire above my head, and drew
> My soul to Christ, whom now I see.
> Sergius, a brother, writes for me
> This testimony on the wall—
> For me, I have forgot it all."

[1] October, 1910.

Among the "Fifty Points for Preachers" in the *Homiletic Review*[2] the following may prove of special interest:

8. Do not preach long, but loud enough for every one in the room (not out of doors) to hear you.
9. Play golf or lawn-tennis once a week; do your best.
11. In the pulpit do your best; it may be your last opportunity.
15. Unconscious repetitions are a sign of senility, though you may be under forty years of age.
20. Fra Bartolomeo always went to his easel from his knees; so must you go into your pulpit.
21. While you are preaching, look into the eyes of your people, not above them. The eye can be made a factor in securing and holding the attention of the congregation.
33. Be natural—not too much so.
35. Cultivate extemporaneous preaching. Do not be a slave to notes.
36. Preserve or regain health, by careful attention to diet, exercise, regular hours, self-massage, normal preaching, and pastoral visits.
38. Bring to your congregation the ozone of divine truth for their hearts; also be sure that the janitor or ushers give an ample supply of God's fresh air for their lungs.
43. Get acquainted with the newspaper men of your place; they can greatly help or hinder your work.
44. Know your Bible.
47. Preach your own sermons; do your own thinking; strike all evil hard wherever it lifts its head; drag it from its hiding-places, without fear or favor; you are God's man.
49. Read the best books, and the church papers, and then commend them to your people.
50. Stand up for your fellow-ministers; never allow a derogatory or slanderous remark about another preacher to be made in your presence without challenge or rebuke.

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With regard to No. 35 above, the preacher might do well to consult Bautain's volume on extempore discourse. It is not lightly to be undertaken, but presupposes much natural talent, many acquired powers, and large preparation.[3]

[2] October, 1919.
[3] October, 1919.

In "Some Notes on Preaching and Preachers Prior to the Reformation" in *The Review and Expositor* (Louisville, Ky.),[4] the writer, describing his article as a "hasty sketch", thinks that "two or three observations seem worth while. Many of these men were not products of the schools, but they were without exception students. They were prodigious workers. . . . Almost without exception they were pious men, unselfish in relinquishing comfort, wealth, position, power—anything, that might interfere with their work. . . . A largely commercialized world will place its veto on the inefficient preacher, but this same world, if it tolerates a preacher at all, will support him. His temptation is going to be 'efficiency for efficiency's sake' rather than to be a workman approved unto God." As the writer begins with the prophets of old and continues with the patristic and medieval church orators, his roll is fairly long and his individual treatment is of necessity very brief.

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"Dulce est desipere in loco." The *Expositor* (Cleveland)[5] brightens the corner where they sit, with *facetiae* such as these:

(1). Heard at the Ball Park. She: "Papa says our minister's salary is only half as much as this pitcher's is." He: "Well, perhaps the pitcher's delivery is twice as good."

(2). A visiting preacher about to ascend the pulpit in a country church, was asked if he would like any special hymn to be sung to agree with his sermon. "No, no", he replied; "as a matter of fact, I hardly ever know what I'm going to say until I'm in the pulpit."—"Oh, well, in that case", said the pastor, "we had better have the hymn 'For Those at Sea'."

(3). The minister was endeavoring to teach the significance of white to a Sunday School class. "Why", said he, "does a bride invariably desire to be clothed in white at her marriage?" As no one answered, he explained. "White", said he, "stands for joy, and the wedding day is the most joyous occasion of a woman's life." A small boy queried: "Why do men all wear black?"

[4] October, 1919.
[5] December, 1919.

(4). Mrs. Fremont in her sketch of the life of her father, Senator Benton, told the following of a French bishop at St. Louis. It was a point of honor among the older French people not to learn English; but the bishop needed it, and for familiar practice he secluded himself with the family of an American farmer, where he would hear no French. Soon he had gained enough to announce a sermon in English. Senator Benton was present; and his feelings can be imagined when the polished and refined bishop said, "My friends, I'm right glad to see such a smart chance of folks here to-day."

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A long (36 pages) and interesting article on the famous preacher, Thomas Chalmers, in *The Princeton Theological Review*,[6] illustrates the immense popularity of his volume of sermons entitled *Astronomical Discourses*. They were given to the press in 1817. "In ten weeks 6000 copies had been sold; within a year 20,000 copies were in circulation."

Several quoted examples of his sermon style are timely. Apparently not a "pacifist", Chalmers declared that he would gladly die on the day that Napoleon invaded England; and yet, upon the conclusion of peace, he preached "one of the noblest addresses ever made in behalf of peace and against war. . . . How like the fears and hopes of men in the world-war were the fears and hopes of men then, when Britain was menaced not by German invasion but by the restless ambition of Napoleon. What better description of the relief and triumph of our own great day than those words of Chalmers when Napoleon fell: 'The whole of Europe is now at rest from the tempest which convulsed it—and a solemn treaty in all its adjustments and all its guarantees, promises a firm perpetuity to the repose of the world. We have long fought for a happier order of things, and at length we have established it. . . . '." But the preacher's lovely vision of a perpetual peace was illusory, the century from 1815 onward being marked by many destructive wars. We hear a like prophecy to-day—shall the event prove it illusory as well?

Rather an unusual thing to do in these days, the writer quotes from the sermon on Universal Peace as follows: "We

[6] July, 1919.

have only to blow the trumpet of war and proclaim to man the hour of his opportunity, that his character may show itself in its essential elements—and that we may see how many in this, our moral and enlightened day, would spring forward as a jubilee of delight, and prowl like the wild men of the woods, amidst scenes of rapacity and cruelty and violence."

The writer thinks (p. 387) that Chalmers has "few, if any, equals in the history of Christianity" as a pulpit preacher. "And the remarkable thing is that his was the eloquence of the manuscript." Furthermore, "in common with all great preachers, the homiletic method of Chalmers was strictly topical. He never wearies you or detains you with an explanation of the contextual association of the passage he has chosen for his text, but immediately gets to his proposition and drives ahead. After you have read the first paragraph or two, you know the sermon; all that follows will be a reiteration and development of that main idea. Carlyle, in a passage where he contrasts the manner of Chalmers with that of Edward Irving, sums it all up when he describes his sermons as 'the triumphant onrush of one idea with its satellites and supporters'. . . . In common again with the greatest preachers, Chalmers quotes hardly at all . . . He never preached without thorough preparation, describing his mind as 'slow, but ardent'. . . . His plan was to get in five hours of study each day."

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There are two interesting *obiter dicta* in the article on Chalmers. The first narrates the answer of Robert Hall when asked the number of discourses a minister could prepare in a week. "If he is a deep thinker and a great condenser," Hall replied, "he may get up one; if he is an ordinary man, two; but if he is an ass, sir, he will produce half a dozen!" The other quotes Robert Baxter's couplet on his own preaching:

> I preached as never sure to preach again,
> And as a dying man to dying men.

Doubtless the couplet was singing in the brain of the compiler of the "Fifty Points for Preachers" noted above, of which No. 11 ran: "In the pulpit do your best; it may be your last opportunity."

Pastor Halloft drew crowds to his evening sermons by an abundant use of stories or anecdotes. He had been a soldier before he became a priest, and the militant spirit lingered in his heart. Accordingly, "he told stories of Hannibal, and of Napoleon's famous campaigns; of how the soldier emperor was the first to introduce religion into army and state, after the French Revolution had sought to banish it. These stories were dramatic and instructive." His sermon began, as a rule, with "anecdote, fable or history, and ended with the gospel of Christ."[7] The folk whom he thus sought—and with notable success—to instruct were mostly rude, untaught, unkempt in body and mind. They were in effect children.

Anecdotal illustration, however, is welcomed by all, for men are but children of a larger growth. It may be esteemed somewhat curious, nevertheless, to find this method employed in a seriously conceived compendium of rules and suggestions for preachers, just issued from the press. Even the busy pastor or curate, seeking nuggets of homiletic wisdom in the little handbook entitled *For Pulpit and Platform*,[8] will probably be both entertained and instructed by the frequent stories embedded in the formally rigid text of Dr. English's volume.

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Here is one sample of the method: "Effective preaching consists in securing an object, rather than in unfolding a subject. The expert hunter of game teaches an indispensable homiletic lesson: 'A Briton and a Boer went out shooting deer for food. The Briton took a case of cartridges with him, the Boer took one. "Why", asked the Briton, "do you take only one cartridge?" "Because", was the reply, "I only want one deer." The true preacher always remembers the target as well as the shot.'"[9]

Following immediately upon this anecdote, we find a formal quotation from an authority on homiletics: "The test of a good sermon is not that it satisfies canons of style, but that it achieves certain moral and spiritual ends." Then follows another

[7] *Pastor Halloft:* A Story of Clerical Life. Longmans, 1918, p. 27.

[8] *For Pulpit and Platform.* A Handbook on Preparation. By John Mahan English, D.D., Professor Emeritus of Homiletics in the Newton Theological Institution. New York: The Macmillan Company, 1919. 143 pages, 16mo.

[9] Ibid., p. 108.

anecdote about a minister who, although scholarly, studious and well-informed, found himself unable to secure a "charge". He sought the advice of Joseph Parker, and preached for him his best sermon: "At the end of the performance, Dr. Parker delivered his verdict. It was brief, incisive, and summary. 'Now I can tell you,' he said, 'why you cannot get a church. For the last half hour you have not been trying to get something into my mind, but something off yours; that is the reason'."

Finally, the condensed instruction concerning the necessity of clearly defining to oneself the object which the sermon seeks to attain, concludes with a reference to Appendix XVI, which gives further authoritative advice, e. g.: "The first requisite of a good sermon, therefore, is a clearly defined object, and this object, in the preacher's mind, should determine his choice of a subject. When this simple but fundamental truth first dawned upon me I was humiliated to find how many sermons I was preaching without a well-defined object. And to cure this defect I began to write down in my sermon notebook before the theme or the text the object which led me to select both" (Abbott).

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It is like a voice from the grave—the brief criticism noted, nearly a century ago, by Bishop Purcell in his *Diary* and now recorded in the pages of *The Catholic Historical Review*:[10] "Rev. Mr. Mullen preached on the Epistle. I wish his sermons more connected and better prepared—facility alone will not do." The truth of the observation is almost proverbial. If easy writing is apt to make hard reading, easy preaching is equally apt to make hard listening. But the anxious Bishop scores several points in his next comment on Father Mullen's preaching: "In the evening, he gave an instruction on the 1st Com. respect pd to Saints, &c.—rather not argumentative—too many hard truths and opprobrious epithets & odious comparisons to Protestants." By way of contrast with this evening sermon or instruction, we find Pastor Halloft praised by his biographer as follows: "Accordingly the evening sermons were directed against common vice, against the things that made

[10] July–October, 1919, page 244.

the older folks remember and regret their misspent youth. They showed the advantages of early training in godliness, the value of natural religion, the superiority of the Catholic faith and practice over what everybody recognized as the result of the pride of private judgment. He never mentioned the word 'Protestant,' nor did he, for many a day, refer by name to such forms of error as might wound the sensibilities of anyone in the audience. He kept to denouncing false principles, to praising true virtue, and to extolling the morality taught in the gospel of Jesus Christ. . . . In the end it all worked out well." The reader will find pages 26-30 delightful and informing.

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One would hardly look for homiletic items in *The Book of Philadelphia*,[11] charmingly anecdotal though that volume undoubtedly is. But there are several that are not lacking in a fairly obvious moral. First we have the story of Ben Franklin and the famous preacher Whitefield exchanging the amenities of epistolary correspondence: "When the marvelous preacher Whitefield, who spent much of his time in America and in sailing back and forth thirteen times, between England and this continent, in an age when one crossing was no light task, was about to make one of his visits to Philadelphia, he wrote his friend Doctor Franklin as to where he could stay. . . . Whereupon Franklin responded: 'You know my house. If you can make shift with its scanty accommodations, you will be most heartily welcome.' To which came Whitefield's reply, expressing the hope that Franklin made the offer for Christ's sake; to which the forthright Benjamin answered, 'Don't let me be mistaken; it was not for Christ's sake, but for your sake.' And Whitefield, no doubt with a chuckle of appreciation, accepted the invitation". Whether Whitefield chuckled or not may be an open question. That he accepted the invitation with its implied rebuke for intruding sentimental piety into a purely friendly transaction seems to be a closed fact.

The author tells us that Franklin "was more irreligious than religious". If so, the following anecdote is a strong tribute to the power of homiletic eloquence: "When Whitefield came

[11] *The Book of Philadelphia.* By Robert Shackleton. The Penn Publishing Co.

back from the South with a scheme of raising a great sum for Georgia orphans, Franklin doubted the good policy of the scheme. Then he went to listen to Whitefield's public address urging contributions; and with rueful amusement he tells us that he had three kinds of money in his pocket, copper and silver and gold, but was determined not to give even a copper, but that Whitefield's eloquence so moved him that he found himself handing over all the copper, and after a while all the silver, and before the address was concluded even the pieces of gold."

It was a notable feat thus to draw gold from Franklin's pocket, in view of his scientific and mathematical cast of mind, as illustrated in his careful estimating of the number of people who, in the open air, could hear the marvelous preacher's voice distinctly: "Not far from Franklin's house, in the open air, at the junction of Market and Second streets, Whitefield delivered one of his famous outdoor sermons, and Franklin, who knew that it had been asserted that at some of his gatherings in England he had been heard by twenty-five thousand listeners, found to how great a distance he could move away and still hear the preacher, and then, by estimating the number of square feet within the space, allowing two square feet for each individual, he found that it would be possible for thirty thousand outdoor hearers to hear that marvelous voice."

The author contributes a personal experience to his volume, an experience that may not be lacking in homiletic adaptability: "One cold day in a village in Normandy I saw a happy father walking beside a smiling nurse, carrying his first-born child to church to be baptized; and I was told that the child was but three or four hours old; and I thought I could understand how it was that the Normans had made themselves world rulers." It is a pretty enecdote. And a moving one. And perhaps its application by the author to the case of Franklin, somewhat far-fetched though it be, might serve to shame Catholic parents who are negligent in a most important matter. Having narrated the incident of the happy father in the Norman village, our author continues: "It also came to me that here likewise lay an explanation of the tireless endurance of that world conqueror of thought, Benjamin Franklin, for on a January

day in bleak Boston he had been carried to the Old South Church to be baptized only four hours after his birth."

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It is elementary in all treatises on homiletics to insist on the prime necessity of a long and loving study of Sacred Scripture. "Pietas ad omnia utilis est"—and the gains to be derived from such study are not merely increase of unction and a certain driving power that resides in the very language of Holy Writ, although these are of primary importance, but as well a rhythmic beauty of style and a crisply proverbial cast of phrase that make for the fundamental rhetorical trinity, Clearness, Strength and Harmony of the discourse. The greatest English stylists were clearly fed in childhood upon the sonorous sentences of the Bible.

The author of *The Book of Philadelphia* adorns his pages with probably unintended illustrations of the rhetorical power of apt biblical phraseology. Let me quote some of these, without further comment on their striking brevity and ornamental finish. "Franklin has set down that when he was a boy his father loved to quote encouragingly, 'Seest thou a man diligent in his business? he shall stand before kings'; and that in the course of his long career he actually stood before five kings (p. 159)." The author does not give the reference to Proverbs, 22:29 (King James version). Challoner's Douay has: "Hast thou seen a man swift in his work? he shall stand before kings. . . ." The latter form is even more pungent.

Then, too, "at the foot of the wonderful stairs [in the State House, commonly called Independence Hall] now stands the Liberty Bell, upon which may still be read the Bible verse which long before the Revolution was cast upon it by its makers: 'Proclaim liberty throughout all the land, unto all the inhabitants thereof' (p. 72)." The source is of course Leviticus 25:10, but the quotation is partial in the interest of conciseness and applicability. The founders of the Bell "builded better than they knew" in the prophetic inscription they culled from the Bible.

Again, the thrilling power of Scriptural quotation is adverted to in the description (p. 89) of the deliberations of the First Continental Congress in Carpenters' Hall: "On the second day it was decided to open subsequent meetings with

prayer, and so, on the third day, Duché, the brilliant rector of Christ Church, officiated, on formal request of the members; an Episcopalian being chosen as the one most likely to be agreeable to all sects; and it was noticed that while others stood, Washington, Episcopalian that he was, knelt, according to Episcopalian form. On that day a report was received, which was believed to be true although later found to be an entire mistake or invention, that the British were actually firing upon the people in Boston, and this caused profound feeling; and it was noted as a striking coincidence that the Psalter for the day, read by Duché, seemed peculiarly fitting, with its glowing sentences regarding protection from enemies, about shield and buckler and spear, about the stopping of them that persecute; and the effect of this reading was immense, upon the delegates, following the supposed terrible news."

A final biblical illustration—humorous, but not irreverent—may be cited here. It shows the ready wit of Ben Franklin: "At a dinner in Paris shortly after the close of our Revolution the English ambassador, responding to the toast of 'Great Britain', likened his nation to the sun, shedding beneficent rays upon all the world. Franklin, following him, was to respond to the 'United States'; but, he said, his own nation was still young, her career was to come; so, instead, he would give as a toast, 'George Washington,—the Joshua who successfully commanded the sun to stand still'."

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Perhaps too much thus far of the wit of Franklin. His natural wisdom confronts us again, however, in a page of *The Expositor* (Cleveland):[12] "Benjamin Franklin said: 'It is easier to suppress the first desire than to satisfy all that follows it'." And the *Imitation of Christ* had long since reminded us that happiness consists less in gratifying our desires than in limiting their number—that true peace of mind is obtained by resisting our passions, and not by allowing them to rule us (I. vi). A nugget of homiletic usefulness.

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[12] December, 1919.

## A SURVEY OF THE PRESENT CONDITION OF PHILOSOPHY.

If ever, now the opportunity presents itself to the non-professional philosopher of catching up, to a certain extent, with the enormously increasing literature of philosophy. For the rate of production in this department of human endeavor, as in others, has of late somewhat decreased, owing in part to the general difficulties under which the printing trades labored and more particularly to the atmosphere produced by the war which gave little encouragement to abstact speculations. The urgent need for practical action imposed silence on the theoretical philosopher whose intellectual soarings usually are so remote from the realities of life. For once the world became wearied of a science that is too proud to take cognizance of the stern and imperative demands of reality and that had no contribution to offer toward the accomplishing of the immediate tasks before us. However this may be, we are grateful for this brief breathing spell. The productivity of philosophers had become disconcerting, and their annual literary output had assumed alarming dimensions.

There are other profounder reasons that suggest taking stock of philosophy at the present moment. Life and philosophy cannot be dissociated, and since a new era is breaking for humanity, philosophy will share in this renewal. In fact, philosophy will be called upon to assist in the reconstruction of the world. Men have learned that after all even the most abstract teachings of philosophy have a very pronounced influence on the shaping of human events. As Chesterton [1] rightly remarks, a man's philosophy is the only thing that matters in the long run. Our age will thoroughly revise its estimate about philosophy.

**1. Reaction against Kantian and Hegelian Infiltrations.** A reaction against German philosophy has set in. We should wish it were more thorough and more sincere. In spite of its protestations, non-Catholic philosophy has not succeeded in emancipating itself from the unholy fascination of German subjectivism and absolutism. Kant still rules in the philosophical world, and we cannot get away from his subtle influence. Dr. Vance

[1] *Heretics.* New York, John Lane Company.

voices this fact in a recent number of the *Dublin Review*,[2] in which he writes: "Would that we could forget the very existence of Hegel's works and all the luminous haze of German philosophers together, with their jargon, to settle down to these vital questions in our own practical English way. . . . When Prof. Sorley discusses the existence of God, we wish that he had forgotten Kant's criticism of the old standard proofs." But alas, we are not so sure that even Dr. Vance himself has completely forgotten Kan't fatal onslaught on the objective character of our ideas, if we understand rightly his own position in his stimulating and breezy volume, *Reality and Truth*.[3]

**2. Promising Outlook for Catholic Philosophy.** Catholic philosophy, though it can boast of no startling developments, has every reason to be satisfied with its recent achievements. Bravely it has met the challenge of modern science and brought its teaching up to date. Sir Bertram Windle[4] and Mr. A. Rahilly[5] have squared its traditional teachings with the latest discoveries in chemistry, biology, and geology. Similar work is being done by Dr. James J. Walsh and Dr. L. Murat.[6] Experimental psychology finds a more sympathetic recognition in Catholic circles, as is evidenced by the late, lamented Father Maher's excellent text book and Father J. De la Vaissière's[7] lucid and solid manuals. Some very valuable original contributions have been made to this department of knowledge by Dr. F. Aveling,[8] Dr. Michotte[9] and Father E. Boyd Barrett, S.J.[10] The epistemological problem has been boldly grappled with and a modern restatement given of the scholastic solution. Dr. P.

[2] *The Dublin Review*, 1919, No. 329.

[3] *Reality and Truth*: A Critical and Constructive Essay concerning Knowledge, Certainty and Truth. New York, Longmans, Green & Co.

[4] *The Church and Science*. London, Catholic Truth Society, 1917.

[5] *A Manual of Modern Scholastic Philosophy*. By Cardinal Mercier. Appendix to the Cosmology of M. Nys. By Prof. Alfred Rahilly, M.A., B.Sc. St. Louis, B. Herder.

[6] *L'Idé de Dieu dans les Sciences Contemporaines*. Paris, P. Tequi, 1914.

[7] *Elements de Psychologie Experimentale*; Psychologie Pèdagogique; Cursus Philosophiae Naturalis. Paris, Gabriel Beauchesne.

[8] *On the Consciousness of the Universal and the Individual*. A Contribution to the Phenomenology of the Thought Processes. London, MacMillan and Co. 1912.

[9] Michotte et Pruem, *Le Choix Volontaire*.

[10] *Motive-Force and Motivation-Tracks*. A Research in Will-Psychology. London, Longmans, Green and Co. 1911.

Coffey [11] follows the traditional lines and represents the Louvain School; Dr. Vance presents the problem in a new light; Father L. J. Walker, S.J.[12] defends the scholastic theory of knowledge against Idealism, Empiricism, and Pragmatism. In ethics Father Cronin [13] has completed his monumental work and Father J. Elliot Ross [14] has given us a brief, but useful, study. In the social sciences, Catholic names figure very prominently. We mention only Ryan,[15] Keating,[16] Pesch.[17] Many other names could be mentioned, but in this bird's-eye view we can only touch the high spots. Much additional information can be found in Perrier,[18] and in *La Vie Catholique dans la France contemporaine* (1918). The outlook for Cathlic philosophy is very encouraging. Its intransigent attitude toward modern thought has been very much modified. A new and larger synthesis is preparing. We hail as a harbinger of a richer and fuller development the revived interest in the speculation of Duns Scotus, which will broaden the foundations of Scholastic philosophy. The deliberate ignoring of Scotistic speculation has considerably impoverished the Scholastic traditions, for, no mind however great, not even that of St. Thomas, can mirror the full teaching of the School. In this connexion we call attention to Bertoni, *Le Bienheureux Jean Duns Scot* and Villafranca, *O.F.M.C., Compendium Philosophiae.*[19] Catholic philosophy is not measured by a few out-

[11] *Epistemology or the Theory of Knowledge.* An Introduction to General Metaphysics. Two volumes. London, Longmans, Green and Co. 1917.

[12] *Theories of Knowledge.* Absolutism, Pragmatism, Realism. London, Longmans, Green and Co.

[13] *The Scence of Ethics.* New York, Benziger Brothers.

[14] *Christian Ethics.* A text book of Right Living. New York, Devin-Adair Co. Also: Consumers and Wage-earners; The Right to Work. Same publisher.

[15] *Distributive Justice.* New York, The Macmillan Company. 1916. See: J. Kelleher, "Distributive Justice", in *Irish Theological Quarterly,* Oct., 1917; Jan., 1918.

[16] "The Present Discontents", by the Rev. Joseph Keating, S.J., in *The Dublin Review,* June, 1919.

[17] Heinrich Pesch, S.J., *Lehrbuch der Nationaloekonomie.* St. Louis, Herder. 1913.

[18] *The Revival of Scholastic Philosophy in the Nineteenth Century.* New York, 1909. Also: De Wulf, *Scholasticism Old and New.* Translated by P. Coffey, Ph.D. New York, Benziger Brothers. 1907.

[19] Tolosae, Ex Typographia Catholica Sancti Cypriani. Also: Claudius Frassen, Scotus Academicus seu Universa Doctoris Subtilis Theolog. Dogmata, 12 vols. Rome, 1903.

standing and towering peaks, but rather by the general high level of its widely diffused teaching. In non-Catholic philosophy it is different, there the progress of speculation is attached to a few brilliant names that give rise to new schools and new systems. To this we turn now.

**3. Modern Philosophy and the Time-Spirit.** The first impression which one gains from a rapid survey of philosophical speculation outside the Catholic schools is one of feverish activity. The builders are many. Every one builds according to his own plans. No one adopts a system without at least making some slight changes or improvements. In spite of this apparent variety and diversity of speculation, there are certain great lines that can be easily recognized in the bizarre pattern of the philosophical landscape. In the foreground at present we find Pragmatism. Pragmatism is the philosophy of the hour. For more than one reason it is popular. It appeals to the time-spirit, which is one of unrest, of unstable equilibrium, of indifference to metaphysical questions. It looks forward, believing in an absolute evolution that leaves nothing unaltered. Indeed, it corresponds to the temper of the hour. Pragmatism is the recognized philosophy of Socialism, whether the authors of Pragmatism will have it so or not. W. E. Walling [20] makes this claim and J. W. Scott [21] only yesterday repeated it. There are no doubt points of contact and one of these is the disregard of both for anything like an absolute truth or value. But we are inclined to think that both Pragmatism and Socialism rather spring from some common root, than that one stands in any causal relation to the other. Neither Socialism nor Syndicalism is a product of speculation; they are the fruits of undisciplined will tendencies and of distorted and exaggerated emotions. We have no desire to saddle Bergson with all the outrages of direct action and sabotage; Bergsonism was introduced into Syndicalism as an after-thought.

[20] *The Larger Aspects of Socialism*. New York. The Macmillan Co. "Man is the maker of the universe. Here is the principle which underlies both the modern science and philosophy and the modern social movement, that is Socialism."

[21] *Syndicalism and Philosophical Realism*. London. A. & C. Black, 1919. Also: Sorel, *Reflexions sur la Violence*. Paris, M. Rivière; Bertrand Russell, *Roads to Freedom*. London, G. Allen & Unwin, 1918.

**4. Undue Preoccupation with Epistemological Problems.** The one personality that looms overshadowingly large in philosophy at the present is that of Mr. Bergson.[22] He is beyond cavil the most brilliant exponent of Pragmatism, though one cannot be sure that he is a pragmatist at all, except in his distrust of reason. Bergson is too much of a metaphysician to rest satisfied with mere pragmatism. He plays havoc with all of our traditional concepts of freedom, soul, God, substance, time, matter, and design. Everything in his world is dynamic and rushing on headlong to some consummation which no one can forecast. His writings have been translated into English and his latest volume, *L'Energie Spirituelle: Essais and Conferences*,[23] will soon be made accessible to English readers. Most of the Bergsonian philosophy revolves round the problem of knowledge, so that after all we gain few positive results from his speculation. And this is the curse we might say of all modern philosophy. It is smitten with barrenness, because it cannot get out of the slough of epistemological discussion. "The problem of knowledge," Prof. W. R. Sorley [24] says, "has been too much with us and has tended sometimes to obscure our view of the realities which knowledge can reveal." Whatever book we pick up, by far the greater part of it is devoted to fruitless epistemological discussions which lead nowhere. But this aspect of the subject we shall have to leave over for a future paper.

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[22] *Creative Evolution;* New York, Henry Holt and Co., 1913. *Matter and Memory;* London, G. Allen & Co., 1913.

[23] Paris, Alcan; 1919.

[24] *Moral Values and the Idea of God.* The Gifford Lectures delivered in the University of Aberdeen in 1914 and 1915. Cambridge, At the University Press.

# Criticisms and Notes.

**COMMENTAIRE FRANCAIS LITTERAL DE LA SOMME THEOLOGIQUE DE S. THOMAS D'AQUIN. T. XII. La Religion et autres Vertus annexes de la Justice. Pp. 785.**

**LA SOMME THEOLOGIQUE DE S. THOMAS D'AQUIN, EN FORME DE CATECHISME POUR TOUS LES FIDELES. R. P. Thomas Pegues, O.P. Toulouse, Edouard Privat; Paris, Pierre Tequi. Pp. xxvii—576.**

The world war delayed for a year the publication of the twelfth volume of Father Pègues' valuable work, a translation of St. Thomas's *Summa* with comments on the text (see this REVIEW, March, 1918).

Eight more volumes will be required to complete the work, viz., one on Fortitude and Temperance, one on the States of Life, and six on the Third Part of the Summa with the Supplement. The twelfth volume deals with the subjects treated in the Secunda Secundae from Question 81 to Question 122, i. e. to the end of the treatise on Justice. How important these subjects are will be seen from the title: Religion and the Other Virtues Connected with Justice. Religion is the highest of the moral virtues, being surpassed in dignity by the theological virtues only and the Gifts of the Holy Ghost. (Qu. 81, A. 6; cfr. 1a2ae, Q. 68, A. 8). The Angelic Doctor considers the virtue of Religion in all its aspects and in all its acts, interior or exterior, giving to every question proposed the respectful and scientific treatment which we naturally expect from one who was a great saint as well as a great scholar.

Many, no doubt, will be specially interested in the treatise on prayer (Q. 83), wherein we find sublime considerations together with some very practical reflections. Prayer should be continuous in the sense that we should always love God and by charity refer all things to the glory of God, actually or virtually; but, since we must attend to other duties, we cannot be always actually engaged in prayer. How long should we pray? As long, St. Thomas answers, as prayer excites within us the fervor of charity, i. e. the love of God. Beyond this it may cause weariness or disgust; hence will not be profitable. And this should be observed, he adds, not only in individual prayer, where the chief consideration is the interior disposition of the one praying, but also in public prayer, where we must consider the devotion of the people (Q. 83, A. 4). The Church

wisely prescribes that public prayers shall be recited in such manner that all can hear and follow them (A. 12). The voice is used in prayer, not to make known our thoughts to God, but to excite devotion in ourselves and others (A. 12, ad 1). The same is true of singing the praises of God (Q. 91, A. 1). St. Augustine tells us that he was moved to tears by the sweetness of the church chants (9 Confess., C. 6). St. Thomas joins with St. Jerome and St. Augustine in condemning and excluding from the churches theatrical singing which is for display, directing attention to the singer rather than to God. "When my attention," writes St. Augustine, "is drawn to the singing rather than to what is sung, I had rather not hear the singer" (*tunc mallem non audire cantantem.* 10 Confess., C. 33).

Besides religion, the other virtues connected with justice are piety (in a special sense), gratitude, vindication (personal and extra-judicial), observance (respect for virtuous persons and superiors), and truthfulness, to which may be added liberality, affability (friendliness), and any virtue rendering to others what is due to them in some way. They are said to be annexed to or connected with justice (*virtutes annexae, partes potentiales*), and not justice itself, for the following reason. For perfect justice it is required that one render in full measure ("ad aequalitatem") what is strictly due to another. Religion, piety, and observance cannot pay in full measure what is due respectively to God, parents or one's country, virtuous persons, and superiors. In the case of the other virtues the obligation, e. g., of gratitude, is not a strict debt; it could not be enforced by recourse to human tribunals. Hence these virtues do not attain to the perfection of justice, but are connected with it because they fulfil duties to others.

To many of our beloved fellow-countrymen, especially to those who call themselves "Guardians of Liberty", we would commend St. Thomas's articles on piety, which includes patriotism (Q. 101). Many of them would be surprised to learn that the great medieval doctor calls it a special virtue. He places it under the cardinal virtue of Justice, and says it is not strict justice, not because it does not impose a strict obligation on the consciences of men, but because it is impossible to pay in full the debt which every man owes to his parents and to his country. Piety comes immediately after the virtue of religion, to which it is closely allied. "Post Deum est homo maxime debitor parentibus et patriae" (A. 1). Under parents are included blood relatives; under one's country are included fellow-countrymen and friends of the country. We love even the "Guardians of Liberty"; we would love them more if they would try to learn what Catholics believe and practise in regard to patriotism.

The other virtues mentioned above St. Thomas defines and classifies with that remarkable knowledge, acumen, and patience which have made the Second Part of his theology a most extraordinary combination of Christian psychology and morality.

Those who do not relish the Latin or French will be glad to know that the next promised volume of the English translation of the *Summa* will contain the same questions as those treated in Fr. Pègues' twelfth volume.

The French say: "Qui sait beaucoup, abrége beaucoup." Those only who know a subject well can explain it in a few words; those only who know a book well can give the substance of that book in a compendium. Father Pègues knows the *Summa* of St. Thomas, which he has studied with great love and devotion for many years. He has given fifteen years to the *Commentaire Français Littéral*, which he hopes to complete in eight or ten years. Hence it would not be easy to find one so well prepared to write a Catechism of the *Summa*. This he has done in a most ingenious and successful manner. In the five hundred and sixty-five pages of the *Catéchisme* we find a summa of the *Summa* in the form of questions and answers. The arguments and elucidations of the original are not given in full; but no important questions are omitted. There are even a few additions, and the chapter on marriage is made to conform to the new Code of Canon Law. An instructive introduction and an orderly analytical index will be appreciated by many readers. The book is truly a manual of Christian doctrine, an excellent compendium of St. Thomas's great manual of theology. In Rome it has been adopted as the text book of the "Association for the Study of the Catechism under the auspices of St. Thomas Aquinas".

In his introduction Father Pègues informs us that in the meetings of that association the members, some of whom are of high rank, recite lessons, answer questions, and listen to explanations given by the director or president. The explanations are necessary in order to develop the doctrine and to make clear the meaning of the original text. In a few places the questions and answers of this manual are so brief that they do not fully explain the mind of St. Thomas (e. g., on Q. XXIII of the First Part). Classes in Christian doctrine for men and women would be very useful in America as well as in Rome. Any priest could give the necessary explanations, which would be graciously and gratefully received by the devout laity.

D. J. KENNEDY, O.P.

**EXPERIMENTS IN PSYCHICAL SCIENCE.** Levitation, Contact and Direct Voice. By W. J. Crawford, D.Sc. New York: E. P. Dutton & Co. 1919. Pp. 201.

**THE NEW BLACK MAGIC, and the Truth about the Ouija Board.** By J. Godfrey Raupert, K.S.G. New York: The Devin Adair Company. 1919. Pp. 243.

The appeal which these two treatments of Spiritism make to the readers of this REVIEW needs no inculcation. Amongst men whose vocation as well as duty it is to observe and estimate the great forces and tendencies that vitally concern mankind, the clergy stand foremost. Spiritism has always been one of these forces and tendencies, but it is seemingly more potent, because more subtle, at the present moment than ever it has been since Christianity came to leaven the nations and to withstand the spiritual enemies which under the sway of heathenism exercised so far-reaching and so baleful a power over humanity. It is probably the most insidious strategem in the warfare which those enemies unceasingly wage on mankind that they so largely succeed in concealing their malignity by masking their identity. They would foster the general opinion that they are ministers of beneficence, discarnate souls of human beings watching the movements of their still incarnate brethren with whom they are ever eager to communicate, and whose minds they seek to enlighten regarding life on the other side. They pretend that life beyond the veil has little or nothing in common with the conditions depicted by the Bible and Christian tradition.

Amongst students who have seriously analyzed the phenomena called spiritistic, there are three chief classes: first, those who, after eliminating the phenomena due to fraud on the part of the mediums or self-delusion on the part of the sitters, or to the mysterious subconscious and more or less automatic forces of the human organism, maintain that there remains a considerable mass of the said phenomena that must be attributed to disembodied *human* intelligences; secondly, there are those who, having made the same eliminations, are convinced that the agents back of the phenomena in question are unembodied spirits of a malign nature; in other words, malicious demons, devils. Midway between these two classes of interpreters may be counted a third group, those namely who do not find sufficient evidence for either of the two opposite opinions just mentioned, but who think that the alleged phenomena, frauds being of course excluded, are explicable by the occult powers of human personality. This intermediate group is steadily diminishing and with the ever-accumulating mass of psychic facts is likely soon to disappear.

In the ranks of the first group of researchers—those, namely, who hold the theory that discarnate human intelligences are the agents at work—Professor Crawford, the author of the book above, occupies a foremost place. The grounds for this assertion have previously been stated in this REVIEW in notices of Dr. Crawford's two former volumes: *The Reality of Psychic Phenomena* and *Hints and Observations for Those Investigating the Phenomena of Spiritualism*. In his more recent book, the one before us, the series of experiments described in the first of the two works just mentioned is continued with equal rigor and exactness. The prior series chronicled eighty-seven minute experiments; the present adds forty-one to the list. Almost all of these, as was the case with all of the prior series, were performed under exceptionally favorable conditions in the family circle of the Goligher home in Belfast. Most of them likewise have to do with the levitation of various bodies—tables and the like.

The conclusion which Mr. Crawford draws from the large mass of the phenomena obtained is that the levitations were wrought by "invisible [spirit] operators" working through the Goligher circle. The evidence for this conclusion appears to be overwhelming. Not so the Professor's further conclusion as to the nature of these invisible agents unmistakably assisting him in his investigations—the inference, namely, that they are disembodied *human* intelligences. The intelligences who, we venture to say, indubitably do his bidding in the manipulation of the objects at the Belfast séances, have persuaded if not convinced Dr. Crawford that they are many in number, that they encompass the circle—somewhat after the manner of medical students at a clinic — all of them anxious to assist in the experiments, though only certain fortunate ones secure the opportunity. Through preconcerted signals they converse with the Professor; they describe, with no little difficulty however, the appearance of their environment, which they say is somewhat like, and yet indescribably unlike, our earthplane; that, while "dark places" exist in their surroundings, "there is no orthodox hell". The dark spheres are "places of retribution whence egress can only be attained by laborious and painstaking effort". And so on.

The Professor states in *Hints and Observations* that he had found it at first difficult to rid himself of "the orthodox belief" in heaven and hell which he formerly shared in common with the Goligher group. But through oft-repeated converse with "the invisible entities" he has come to believe that the future life is "a world just a little higher than our own as regards the moral status of its inhabitants". There is "no heaven or hell", and he adds, "the sooner this is recognized the better". The child-like naiveté with which this professor of mechanics accepts the assertions of "the invisible

operators" who at his bidding levitate tables, pass around trumpets, and tinkle little bells, would be almost humorous were it not so tragic. On the word of these unseen levitators he and the Golighers have decided to deny and reject the sacrosanct teaching of God's revelation explicitly conveyed through the Bible and the unbroken tradition of the Christian Church! Is anything else required to prove to an open mind that "the invisible entities" are lying spirits akin to their arch leader, the father of lies, the prince of devils?

Of course a conclusion such as this would have no weight with a man of Professor Crawford's persuasions and attitude of mind. For the principles upon which the conclusion is based we must refer to the companion volume in title above. Not that there is anything in the latter work that will convince Mr. Crawford. He has persuaded himself that he is dealing all along with benevolent and beneficent personalities. By their fruits he knows them. Not the slightest harm (he thinks) has come to him or to the Golighers by enlisting their services. Prompt, ever ready, to do his bidding, they even tell of coöperating intelligences who have care and guard over the well-being of the medium that no physical harm befall her during the experiments. As for moral injury, the Goligher family is above reproach—simple, sincere, kindly, they are deeply religious, devoted to "the invisible entities" with whom they hold most friendly and unbroken relations. On the other hand, "the new view" of the future life with which "the entities" have taught them to replace the venerable tenets of the Kirk, is most benign and comforting. So that nothing but good has accrued from the séances held in the Belfast circle.

Before passing on to the second work before us something remains to be said regarding the confirmation which "the entities" seem to have given to Professor Crawford's scientific theory respecting the mechanism of levitation. Those who have read his former volumes will remember that the theory in question is to the effect that "the invisible operators" in levitating objects make use of a material which they abstract from the body of the medium and attach in the form of rod-like levers to the objects which they desire to lift. They invariably affirm, when questioned by the Professor, that such is the method. Many of the experiments performed, in which the medium is weighed before, during, and after the levitation appear to confirm the hypothesis. That the material used for the leverage is withdrawn from the medium seems to be established. By way of illustrating both the *modus agendi* and the theory, or hypothesis, in question, the following typical experiment may suffice: Professor Crawford said to the operators, "You say the levitating cantilever contains matter from the body of the medium. I want you to take

out from her body the matter you use in the construction of the cantilever you employ to levitate this table (weight 12¼ lbs.) and to place this matter loosely on the floor—not to build up the cantilever, but simply to place the matter required for it on the floor. Give three raps when you have done this." The medium's weight began to decrease and in a few seconds became fairly steady. Then Professor Crawford heard the three raps, signaling that the operation was complete. Result:

| | |
|---|---|
| Weight of medium and chair plus board before the experiment..... | 138½ lbs. |
| Fairly steady weight of medium and chair and board after the raps were given ..... | 122½ lbs. |
| Decrease in weight in medium ..... | 16 lb. |

It is noteworthy that when the Professor carried out the same test about eighteen months previously, he obtained the same result within a pound or two. From many experiments of which the foregoing is typical, Dr. Crawford concludes that the processes of levitation are as follows: (a) The projection by the operators into the séance room of psychic rods, arms or structures. These are only temporary productions and return to the body of the medium, whence they came, at the conclusion of the séance; or more directly, they keep coming and going from the medium, as they are required, during the séance time. It seems most likely that they are composed, or at any rate partly composed, of matter borrowed from the medium's body, and the weight of this matter may, in an extreme case, amount to 40 or 50 lbs. But at the conclusion of the phenomena the structure returns to the medium's body and of course all the matter with it. Hence this kind of matter which the medium supplies is only supplied temporarily and the medium at the conclusion of the séance loses nothing. (b) The supplying of some kind of energy which is used to enable the psychic structures to do their work, i. e. to levitate tables and so on. This energy seems also to be associated with matter, but not with the kind of matter which is used to build up the structures. For the matter associated with the energy is a permanent loss. It is also very much less in quantity than the temporarily borrowed structure matter. Mr. Crawford says he has every reason to believe from a long experience of the séance room, that a physical medium is a person whose physical organism is capable of supplying temporarily quantities of this structure matter and that a good sitter is a person who can supply a quantity of energy matter. In other words, the function of the medium is to lend from her body psychic matter and the functions of the sitters is to supply psychic energy. The reader will therefore understand that it is necessary to have at a circle a number of sitters so that a sufficiency of this psychic energy may be available.

Now as regards the nature of this psychical substance, the experiments seem to show: (1) It must be of a very fine nature and invisible, for nothing of it can be seen on the table. (2) It has something to do with the medium, for when people other than the medium and not in physical contact with her body touch the levitated table, it does not drop. (3) The medium's bare hand is most effective in conducting this substance from the table to her body. (4) Some substances conduct it more slowly than others, while some do not seem to conduct it at all. (5) The air does not conduct it. (6) From several persons experimented with, the body of Dr. Crawford seemed the only one which conducted it and that only very slowly. (7) It is essential to the phenomena of levitation.

If Dr. Crawford's inferences concerning this psychic material be justified, they help one to conceive the probability of materializations, i. e. that the spiritual entities are able to assume the shape and appearance of the human organism. But enough. We have said sufficient concerning Dr. Crawford's work to indicate its general character and theory. The student desiring further evidence will consult the book itself. On the other hand, the saying of so much means that we can say correspondingly little within present limits of the more important work of Dr. Raupert.

Dr. Raupert belongs to the second group of students of spiritism mentioned above. He is convinced that a large mass of psychic phenomena must be attributed not to the disembodied souls of men but to the unembodied spirits of evil—to demons, devils. The mere statement of this theory suffices to condemn it in the eyes of those who have no faith—or who having had, have forfeited it—in the Christian Revelation; suffices to weaken it also if not to condemn it in the mind of some Christians who are apt to call it naïve, savoring of over much of "the orthodox", the uncritical, the uninformed mind, the mind unacquainted with the hidden forces of human automatonism, and so on. However, Mr. Raupert needs no defence from the sinister sneer of naiveté. He is a ripe, all-round researcher, a veteran in this line of investigation. Personal experience with the phenomena in question, critical sifting thereof as well as mature reflection upon their nature have taught him that these things are not to be understood by any one isolated method, much less by the study of one or other group of phenomena. Psychic, like all other, phenomena of life must be examined from above as well as from below—in the light of universal principles, truths of reason as well as of revelation. His book differs therefore first in method, second in range of matter, thirdly and most of all in its conclusions, from the book of Dr. Crawford. The latter investigates analytically a

single category of events, and from them he draws a conclusion relative to those events but unrelated to and out of harmony with truths that are no less, but rather all the more, certain because they belong to a higher order; while Dr. Raupert takes in the philosophy —a philosophy based of course on observation and experience—of spiritualism.

Men of some standing in the intellectual world of to-day—men such as the well-known physicist Sir Oliver Lodge, and the litterateur Sir Conan Doyle—think that through spiritistic communications a New Revelation has been given to the world, a revelation which, like that which Professor Crawford has gained from a like source, is to supplant that of Christianity. One or two of the dogmas proclaimed by "Imperator", the spirit who "controlled" the late Stainton Moses (an Anglican Minister and convert to spiritism), will suffice to indicate the drift of the New Revelation. "Imperator" (who by the way claims divine authority for his mission) declares that "the theological story of a fall from a state of purity to a state of sin . . . is misleading", nay, "a baseless figment". Moreover, "the Incarnation and Sufferings and Death of Jesus Christ were in no sense an atonement for the sins of man. Christ was some higher created intelligence who came to reform the world by his moral teaching and his personal example". The spirits revealed this new dogma to Sir Conan Doyle. The same eminent authorities revealed to Sir Conan, as they did to Dr. Crawford, that the soul after death "is not a glorified angel or a goblin damned, but it is simply the person himself, containing all his strength and weakness, his wisdom and his folly, exactly as he has retained his personal appearance. . . . *Hell drops out altogether*, as it has long dropped out of the thoughts of every reasonable man. This odious conception, so blasphemous in its view of the Creator, arose from the exaggerations of the Oriental phases and may perhaps have been of service in a coarse age where men were frightened by fires, as wild beasts are scared by the travelers. *Hell as a permanent place does not exist.* But the idea of punishment, of purifying chastisement, in fact of Purgatory, is justified by the reports from the other side."

Sir Oliver Lodge knows this about the future: "To suppose that the short period of earth-life is sufficient to save or damn a soul to all eternity and that the act of death has power to convert an ordinary man into either an angel or a demon, to make him happy in the society of the highest saints and able to associate with Deity, or to condemn him to fraternize with the lowest of the low, amid whatever physical or mental torments were imagined as likely to accompany and emphasize his fall from grace—all this was so repugnant to common sense that as a matter of fact it was not believed."

"Imperator" and his companions "know of no Hell save that within the soul; a Hell which is fed by the flame of unpurified and untamed lust and passion, which is kept alive by remorse and agony of sorrow; which is fraught with the pangs that spring up unbidden from the results of past misdeeds, and from which the only escape lies in retracing the steps and in cultivating the qualities which shall bear fruit in love and knowledge of God. In perpetually progressing, the spirit finds its true happiness. There is no finality; none, none, none." But enough of this.

Dr. Raupert examines in detail the phenomena of spiritism with a view to see whether they are of such a nature as to justify the inference drawn by so many scientific minds to-day that the mediums are communicating to us from "the other side" a New Revelation which, whether from the character of its source or from its intrinsic nature, is credible or, yet more, a fitting substitute for the Christian Faith. By scrutinizing the evidence in the light of history, of fact and experience, of science, of Christian thought and experience, of reason and common sense, he accumulates adequate motives to justify the inference that: "The occult phenomena, evoked and observed and studied in modern times, are no discoveries by science of hidden but normal powers in man which may be legitimately utilized and cultivated, and by means of which the spirits of the dead can be made to furnish proof of their survival, and by which they can impart useful knowledge to the world. Their induction is a revival, in modern form, of that ancient Necromancy and Black Magic which was, and is to-day, practised by most uncivilized or partially civilized races, and which, both the legislators of the Jewish race and the teachings of Christ and of the Christian Church, in every age, and in the most emphatic terms, rigidly condemned. It is a movement of thought, in violent and bitter antagonism to the Revealed, Supernatural Truths of Christianity, tending to separate the human soul from the supernatural order and reducing it to that state of helplessness and naturalism from which Christ came to set it free. Its appearance, in our time, is a literal and startling fulfilment of remarkable words of prophecy and warning, uttered nearly two thousand years ago."

The reader who carefully examines the grounds of this inference as set forth by Mr. Raupert will, we think, deem them solid enough to sustain so weighty a conclusion. The author devotes the final chapter to a consideration of the ouija board. The reasons which he finds adequate to condemn the use of that insidious instrument need not be dwelt upon here, the substance of the chapter having previously appeared as an article in the present REVIEW.

To what we have thus far said we need hardly subjoin that Mr. Raupert has added to his former important works on this most vital subject a book which the clergy will find a serviceable adjunct to their ministry of spreading the truths both of reason and of faith in regard to the relations of our world to the preternatural order of intelligences. Placed in the hands of intelligent Catholics the book will sound a warning note bidding them beware of practices which are insidiously stealing into the homes and the lives of so many of their non-Catholic brethren.

**DEMOCRATIC INDUSTRY. A Practical Study in Social History. By Joseph Husslein, S.J., Ph.D. New York, P. J. Kenedy & Sons. 1919. Pp. 362.**

History, they say, is philosophy teaching by example. If so, the philosophy of economics should find its verification in history. This is what we learn from the present volume when examined in connexion with its predecessor, *The World Problem*. Therein the author unfolded a theory which in a broad sense might be called a philosophy of economic life; that is to say, he treated of the interrelations between capital and labor in the light of philosophical principles, principles which find their fullest expression in Catholicism. In other words, in that conception of a Christian Democracy which rests upon "the fundamental truth that society is a moral organism, a social body all the members of which are united for a common purpose, by a common bond of brotherhood, under the common fatherhood of God. 'No one lives in a community for his personal advantage only,' says Pope Leo XIII in his Encyclical on Christian Democracy, 'he lives for the common good also.' Each member is therefore to contribute his own share toward the welfare of the entire body, and that body, in turn, must reasonably provide for the welfare of its individual members. In every conflict between private and public interests the former must yield to the latter, since the common good is the supreme social law. This, however, does not imply the Socialistic abrogation of inviolable individual rights. It does not imply the negation of all private capital, but its proper restriction and regulation. Due precedence must, moreover, be given to all the interests of a higher order. Right reason demands that spiritual claims prevail over merely temporal considerations." In a word, the Catholic philosophy of economic relations reveals on the one hand the excessive communism of Socialism and on the other hand the no less exaggeration of Individualism. It holds a mediating theory of Coöperativism in which the rights of both Capital and Labor are insisted on, while the duties of both these agents of pro-

duction are inculcated—duties which are not only mutual but in each case must have also the rights of the entire social organism as their essential terminus.

As thus stated, the Catholic theory may seem beautifully vague and platitudinous. Moreover, opposing theories may claim to be no less mediating between unjust extremes. On the other hand, those who are familiar with *The World Problem* are aware that the author has not left that theory in its bald abstractness, but has given it quite full analysis and definite application to such intrinsic questions as just prices, fair wages, strikes, unemployment, women in industry, and so on.

In the book before us the theory is tested by the experience of industrial history. Not that the theory is introduced *a priori* in order to receive its substantiation from history. No. The authentic records of the past are consulted with a view to find what truths they have to teach concerning the typical plans and methods according to which the economic forces of civilized man have been and are organized. The beginnings of organized labor merge into the twilight of history. What we call Trade Unionism seems to have existed some six or seven centuries before Christ. Three great leaders are given as its founders in as many different countries: Amasis in Egypt, Solon in Greece, and Numa Pompilius in Rome. But all organizations of labor in pre-Christian times were formed and dominated by the power of an Absolute State. The worker was practically the slave of the State and what his condition was may be summed up in the words of an early Egyptian poet:

> The weaver within doors is worse off than a woman; squatting, his knees against his chest, he does not breathe.
> If during the day he slackens weaving, he is bound fast as the lotuses of the lake; and it is by giving bread to the door-keeper, that the latter permits him to see the light.
>
> The dyer, his fingers reeking— and their smell is that of fish-spawn— toils, his two eyes oppressed with fatigue, his hand does not stop, and as he spends his time in cutting out cloth, he has a hatred of garments.
>
> The shoemaker is very unfortunate; he moans ceaselessly, his health is the health of the spawning fish, and he gnaws the leather.
>
> The baker makes dough, subjects the loaves to the fire; while his head is inside the oven, his son holds him by the legs; if he slips from the hands of his son, he falls there into the flames.

When Christianity came to purge out the old leaven of pagan ideals, it gradually relieved first the condition of the slave and the toiling masses, and succeeded eventually in eliminating slavery from the Empire, though only to begin over the work of emancipation after the Northern barbarians had reintroduced slavery when they overran Europe. Under the influence of the Church, slavery having passed through serfdom and feudalism to industrial freedom, the gild system was gradually developed and Christian Democracy became organized in an almost ideal Industrial Democracy. For, as the well-known Protestant authority on economic history, Dr. W. Cunningham, observes, the purpose of the gilds was "the regulation of work in such fashion that the public might be well served and that the trade might therefore flourish. . . . The effort was to secure satisfactory conditions for production, skilled workers and honest materials, and to ensure a price which should be 'reasonable' to receive and therefore reasonable to pay for such ware thus made". How all this was brought about, how industrial activities became organized, perfected and sanctified by Christian ideals, instruments and methods, is told in a highly interesting manner in the book at hand. Then arose the Reformation, the Revolution that looted and destroyed the gilds, while despoiling church and monastery. Later, a century ago, came the Industrial Revolution which brought the laboring masses under bondage to Capitalism. Then followed the reaction of Communism and Socialism which threatened and still threatens to subject those same masses to an iron-bound system of State control.

Against both Capitalism and a threatening State Socialism we are witnessing at the present moment a double reaction: on the one hand, toward a more or less sane form of Unionism, and on the other hand to a more or less insane form of Syndicalism and Sovietism. In both these reactionary phases there is an obviously fair element of sound theory and policy. So far as organization goes, and partly also in their aim, they mark a return to the gild system of the Middle Ages. Syndicalism and Sovietism are of course vitiated at their very roots by their policy of robbery and anarchism. Unionism is on the right road to an Industrial Democracy which bids fair to ensure for labor its just share of the product. Whether this is to be brought about by coöperation of workers themselves, or, what is more likely, by both methods combined, remains to be seen.

At the present moment the whole industrial world is passing through a process of fermentation. If the ideas expounded by Father Husslein in *The World Problem* and the testimony of history enmassed in the book before us could be widely disseminated and reduced to practice, there would be little doubt of the happy out-

come. Industrial Democracy would be secure under a régime of Christian Democracy. Whether or to what degree the future holds this in store for humanity a prophet's eye alone can forecast. At all events, it is well that we should have the theory and its historical justification so ably, so clearly, so convincingly and so interestingly presented to the world as is done in the present volume. The book is one which will be read to advantage no less by special students of social and economic problems than by the general reader, such is its felicity of method and style. As we noted in regard to *The World Problem,* so too in respect to the present volume, it lends itself happily to serve as a text book in college and seminary. The latter adaptation might well be furthered by the addition of a chapter on the Industrial Revolution. An index also would be a desirable equipment.

**THE CHURCH AND SOCIALISM, and Other Essays. By John A. Ryan, D.D., LL.D. Washington, The University Press. 1919. Pp. 251.**

Although the chapters, eleven in all, comprised in this volume have already seen the light in the pages of various periodicals, they are of sufficient importance and value to deserve the preservation and mutual illumination secured for them by the present collection. The initial paper, which furnishes the book's title, answers a question that has often been solved by other writers — the question namely, why may not a Catholic be a Socialist. Socialism, however, is by no means a permanently fixed system, like the binomial theorem, for instance. It has changed considerably even since Leo XIII condemned it by his memorable Encyclical *Rerum Novarum,* 15 May, 1891. Moreover, Socialism may be viewed on its purely economic side, or in its philosophical theory of life, or in its tendency as a world-wide socio-political movement permeated and actuated by certain peculiar philosophical conceptions. It is therefore desirable and even necessary that the opposition of the Church toward Socialism, economic and philosophical, should be justified, and that the grounds of that opposition be explained in a manner that meets the newer changes both in the system itself and in its environment. This has been done in the book before us in a very clear and on the whole convincing method and style. So, if the volume contained nothing more than the opening paper, the work would be eminently worth while.

The remaining chapters, however, treat of subjects hardly less and perhaps in some respects even more important as well as timely. They discuss principles and proposals of social reform: the legal and the minimum wage; the moral aspects of the labor union; the

Church and the workingman; the moral aspects of speculation; false and true conceptions of welfare; birth control; woman suffrage; and social service as a profession. All these subjects fall within the lines of a priest's studies. The discussion of them by so well-informed and thoughtful an authority as Dr. Ryan cannot fail to elicit a far-reaching interest.

**HEALTH THROUGH WILL POWER. By James J. Walsh, M.D., Ph.D., Sc.D., etc. Little Brown and Company, Boston. 1919. Pp. 296.**

Although this book does not fall within the immediate scope of the REVIEW, nevertheless the dominant note pervading it, the *leit motif,* so to say, touches so closely the vocational endeavors of the clergy that we fear no risk of violating the *ne ultra crepidam* admonition if we call the attention of our readers to the purpose and procedure of the book. The principle to which we allude as associating the work with clerical aims concerns the efficacy of will power. The will is the dynamo of the moral, even more than it is of the physical, life. It is by the will's energy that character is formed, virtue begotten and perfected and the ultimate goal of life attained. And since it is the business of the priest to look after this power in the moral and spiritual life—to secure its adequate voltage and intelligent direction—he cannot but look with interest on the application of it on the immediately subordinate plane of bodily health, especially when the theory of that application is expounded by so experienced and competent an authority as Dr. James Walsh.

The will cannot of course do everything in the corporal any more than it can in the spiritual life. It can cure organic diseases no more than it can restore amputated members. And yet, as Dr. Walsh proves, it can, especially by its influence upon the heart, do very much to retard the advance and to relieve the pain and discomfort of such disorders. Dr. Walsh shows that "to live on one's will" is not a mere hyperbolic phrase, but the expression of an actual fact, a fact which he confirms by certain remarkable experiences. The influence of the will on one's bearing of physical pain everybody knows by his experience, for instance, of headaches, toothaches, *et id omne genus dolorum.* The *degree,* however, to which the will is capable of training in this respect is ably brought out in the book before us, as is likewise the will's power in regard to such diseases and ailments as pneumonia, colds, rheumatism, and so on. Some things worth noting are likewise said concerning the will's influence on nervous troubles, on what are called psycho-neuroses, wherein mental suggestion has so prominent a part to play in bringing about certain motor-inabilities. The account of the experience of neurologists in

the treatment of "shell shock" during the war is not the least interesting feature of the book before us, proving, as that heroic treatment did, how very many things one *can* do when one has to.

Besides the therapeutic value of the book, a value of which the clergy may well avail themselves (say, for instance, in what relates to fresh air and exercise), the motif emphasizing the importance of will in the formation of habit is quite on the line of the priest's activity and his experience will abundantly confirm the observation made by Professor Conklin, of Princeton, that "it is one of the most serious indictments against modern systems of education that they devote so much attention to the training of the memory and intellect and so little attention to the training of the will, upon the proper development of which so much depends".

It may be almost superfluous to add that the book is written in the easy conversational style for which the author is distinguished. Indeed the several chapters seem to be just the printed replicas of as many "talks", a fact that probably accounts for a number of repetitions and overlappings.

The volume is provided with an index which might well be fuller and more accurate.

## Literary Chat.

Every year at Christmastide we have been taught by experience to look for one of those dainty little caskets of literary gems which Mr. Humphrey Desmond has the art of devising. This time it comes labeled *Good Cheer*. An expressive title and true. On its face there is a smile that is good to see and to greet. Still happier are its words of cheer, for they ring true as well as merry—true because they spring from what is real and genuine in human nature at its best; and right merry, for they echo a sane optimism that is sane because it is permeated by a right attitude toward the petty troubles of life, most of which do not happen, because, as Dr. Walsh would say, we determine in advance that they shall not.

This is well illustrated by the philosophy of Joel Chandler Harris (Uncle Remus). In a letter to one of his sons quoted in the booklet at hand, Mr. Harris says: "My plan has always been to conceal my feelings about small and unimportant matters, and be genial and funny, even when I didn't feel like it. A little practice goes a long way. I have got so now I feel genial all the time." And in a letter to his daughter he said: "Now, how do you suppose I can find any news to write while all this is going on? More than that, how do you suppose I survive the infliction? Well, I'll tell you, Billy-Ann — I laugh at it. I'm just as happy, almost, when things are going wrong as I am when they are going right; and for a very good reason. It doesn't amount to a row of pins. There's nothing funnier than to see small troubles disappear when you laugh at them. They seem to get ashamed of themselves and run away."

The cynic of course will sneer at such free-of-care laughingness. Let the cynic, who, with "black-livered

Schopenhauer weeps his pessimistic shower and, modifying Pope's hopeful song, says: 'Everything is wrong'," treat himself to a nightly pill of bluemass, and daily to a dip into *Good Cheer*. If the grouches don't yield to this, he will do well to consult Dr. Walsh's *Will Power*. Should he still survive, he might be induced to take a course of Tom Daly's *McAroni Ballads*.

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No one, it is to be hoped, need be told that Tom Daly is a past master in the craft of lyricizing both in Italian and in Irish dialect. In testimony of this is a quartet of volumes, the last of which bears the title *McAroni Ballads* (New York: Harcourt, Brace & Howe). Though the latter "title has a foreign look—the sort of Latin label one might expect upon a book devoted to the table—yet 'Macaroni's' come to be a word of many meanings". Just how many, how significant (even at times for "the table"), how touching, how exuberantly happy those meanings can be, one would hardly suspect until one consults Tom Daly as an expert interpreter of them.

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The poems are by no means all cast in "dago" or in brogue. Not a few of them are done in English undefiled and embody thought and feeling than which neither Burns nor Holmes, nor Riley nor Field has written anything superior—any more than they have sung in more appropriate or sweeter melody.

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Most of these lyrics sing of the humble walks and ways of life in which joy and tears and tears of joy are never very far apart. It is hard to refrain from transferring the whole of at least one or other of them to these pages. We may indulge the temptation to the extent of only one stanza. Let it be from "Een Court", a story in which "a poor leetla keed" is brought in by "a bigga cop", and "da Judge, da bossa for da place", treats that "verra badda child" with such mercy and tenderness as to melt the lad's heart into absolving tears. As for the rest, the closing verses are an eloquent enough recital:

"O! hal, my frand, don't be ashame'
For w'at ees een your eye!
Weeth me, weeth all, eet was da same,
We could not halp but cry;
Not tears for dat we was so sad,
But for da joy to find
A leetla boy dat was so glad,
A man dat was so kind!"

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The Thirteenth Annual *Archeological Report* of the Ontario Provincial Museum is very much more than a statistical catalogue appealing to professional students alone. On the contrary, it is a broadly human document. Besides some interesting accounts of the Aborigines, there is a highly instructive paper on *The Mystery of a Land that has disappeared*. In this contribution the writer, the Very Rev. W. R. Harris, D.D., LL.D., has accumulated a considerable mass of testimony in favor of the theory that America was once linked by a great, wide causeway with Europe and Africa and that consequently the venerable legend of *Atlantis* is much more than a myth.

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Besides this scholarly monograph and other valuable archeological data, the *Report* contains a collection of *Ojibwa Myths and Tales* compiled by Col. G. E. Laidlaw and told by the Indians themselves in their own childlike style. They are too utterly naïve, these Ojibway myths, for our sophisticated tastes. That these children of the woods, however, were shrewd enough to be "on to" the knavishness of Bre'er Fox and the counter simplicity of Bre'er Bear may be inferred from the following story of how the bear lost his tail.

"Black Bear was walking along one day and met Fox. Fox had a string of nice fish and Bear asked him where he got them, and how? So Fox told him that he went fishing with his tail, and Bear wanted to know how he did it. So Fox told him to go to the lake and cut a hole in the ice and put his tail in for the fish to bite, and when Bear felt a bite he was to jump and pull the fish out on the ice, but Fox told Bear he mustn't jump at the first little bite he felt on his tail, because the fish would then be only nibbling, but to wait till he felt

them biting good. Bear did so, and gave a jump and broke off his tail which had become frozen in the ice." A note by the compiler, Colonel G. E. Laidlaw, adds: "This story I heard a good many years ago; I have forgotten the authority." It's too bad we cannot ask Uncle Remus.

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How much of our present Mass liturgy was part of the primitive apostolic ceremonial is a question that would naturally interest all those that daily celebrate this great function. Recent studies of eminent liturgical scholars make it possible to give a fairly definite answer to this query. The researches of Bishop, Cagin, Connolly, Duchesne, Frère, Horner, Schermann, and others, have shed abundant light on the matter. But on account of the literary apparatus, the works of these scholars wear a forbidding aspect to the ordinary reader who is discouraged and sometimes bewildered by the maze of learned references through which he does not see his way.

There is the opportunity for what the French call vulgarization; not a sublime, but a very meritorious and useful work. Sometimes this task of making accessible the results of scholarly research is assumed by the original scholars themselves. This, of course, invests the popular treatise with an added dignity and authority. We are very fortunate that this is the case with the volume before us: *L'Anaphore Apostolique et Ses Temoins.* (Paris: P. Lethielleux.)

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In this work the learned Dom Paul Cagin offers to a wider circle the conclusions contained in his studies of a more exclusive character. As the title says, the volume is concerned with the early canon of the Mass and reconstructs the apostolic form from a number of later versions. The touch of the real scholar is noticeable on every page, and we find here, as in the works of the lamented English liturgiologist Edmund Bishop, the rare blending of sane conservatism and fearless, impartial criticism.

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*The Rival Philosophies of Jesus and of Paul,* by Ignatius Singer, is an extreme instance of second-rate and flippant scholarship. It reminds one of the worst popularizations of the Darwinian theories that incurred the disapproval of Darwin himself. The lack of reverence may be pardonable in a critical scholar who prides himself on his independence of judgment, but the absence of even ordinary information can hardly be tolerated in one who imagines that he has discovered the real meaning of Christianity for the first time. There is really nothing new between the covers of this book; it contains nothing but a rehash of the old Paul-Jesus controversy, restated with an astounding assurance and a blissful ignorance of the grave difficulties that militate against this theory. The volume is published by The Open Court Publishing Company, which takes a special delight in acting as sponsor to publications of avowed radical tendency.

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To win and retain the allegiance of men seems to be one of the greatest difficulties of the Church in all civilized countries. Pastors of souls are frequently heard to deplore the fact that the men are drifting away from the Church and that they are manifesting a lamentable indifference in religious matters. France in particular is quoted as typical in this respect, and, to judge from a very recent publication just coming from over the seas, not without some foundation in fact. The book referred to bears the title: *L'Apostolat des Hommes par les Missions et les Rétraites, Etude par les Missionaires diocesans de France.* (Paris, P. Téqui, 1919.)

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The authors are experienced missionaries. They face facts bravely and make no attempt to gloss over unpalatable truths. Still they are neither pessimistic nor unduly optimistic, but withal hopeful and consumed with holy zeal. Very much, indeed, can be learned from them. The volume they give us is a veritable mine of information on topics pertaining to the care of souls and pastoral theology.

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Men are their chief concern. They review the causes of the religious apathy of men and suggest the reme-

dies which in many cases have been found to be successful. But we have much more here than a practical treatise on how to conduct a mission; the character of the book is unique. It breaks new ground. It is a systematic and psychological study of the religious attitude of men, their peculiar environment and habits, and the way in which they may be approached and access may be gained to their hearts. It reduces the conversion of men to an exact science. We know only one other work to which we might compare it and that is Dr. C. Krieg's monumental *Wissenschaft der Seelenleitung*. One can speak of this book only with enthusiasm and express one's appreciation in such terms only as would sound like fulsome exaggeration.

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Under the title *Whom the Lord Loveth* consoling thoughts for every day of the year have been compiled and disposed by Henriette Eugenie Delamare. The thoughts have been taken from the Bible and from the spiritual literature of the Christian ages. They are meant to sustain and comfort the soul under sorrow or pain. Most of them are in prose, a few in verse. The volume in respect to both the matter and form makes an appropriate New Year's token. (New York; P. J. Kenedy & Sons.)

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The volume on *Moral*, which forms the second part of the *Exposition* translated and edited by the Christian Brothers, has just appeared in a revision which brings the matter in full accord with the new Code. The fact that the work is now in its sixth edition is a sufficient indication of its value. (Philadelphia: John Joseph McVey.)

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The Superintendent's Report of the Parish Schools of the Archdiocese of Philadelphia for the year 1910 is an encouraging document. Notwithstanding the untoward industrial conditions a number of new schools have been built and opened and the enrollment of pupils has increased by 5,430 pupils, making a total of 100,557. An even more encouraging fact is that the number of pupils passing from the eighth grade into the high schools has grown by 326 and that the tendency thus indicated to take advantage of higher Catholic education is such as to call for correspondingly increased accommodation. This in turn demands the extension of our religious communities, especially in view of the recently increased depletions by death. The problem of religious vocations continues to become more acute.

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A cheerful view of life is reflected in the musical, unpretentious rhymes of Father Francis X. Doyle, S.J. (*Poems*. Published by P. Reilly, Philadelphia). Those who have enjoyed his verses in various Catholic periodicals will welcome this collection. Truly, it will not secure him a place among the immortals, but it will endear his name to many and rank him high among the household poets who have a message for those who walk in the humble paths of life. The minor poems in this neat little volume give evidence of genuine poetical talent and literary skill. Many of them are exquisite gems radiant with color and wrought with deft touch into shapes of rare beauty. Those of greater length are deficient in creative inspiration and plastic power; the strain to maintain the soaring flight of the imagination and a high key of expression is but too apparent. But we are amply compensated by the charm of such sweet verses as the following:

"Then,
Oh Lord, I love Thee most,
Not when with glee life flows
To joy's glad crown;
But when in grief I'm lost
And weary weights of woes
Have crushed me down."

And this is only one of many.

# Books Received

THE PRIEST'S VADE-MECUM, or Rules of Sacerdotal Perfection. For the Use of Those Engaged in the Sacred Ministry. By Pierre Bouvier, S.J. Translated from the latest French edition. With a Preface by the Most Rev. Archbishop McIntyre, Auxiliary of Birmingham. P. J. Kenedy & Sons, New York. 1919. Pp. xi—146. Price, $1.00; $1.04 *postpaid.*

COMPENDIUM THEOLOGIAE MORALIS. Ad Normam Novissimi Codicis Canonici, Dispositionibus Iuris Hispani, ac Lusitani, Decretis Concilii Plenarii Americae Latinae, necnon I. Conc. Prov. Manilani earundenque Regionum Legibus Peculiaribus etiam Civilibus accommodatum. Auctore P. Ioanne B. Ferreres, S.I. Multis adhuc retentis ex P. Ioanne P. Gury, eiusdem Societatis. Editio decima, tertia post Codicem, correctior et auctior. Tomus Primus: pp. xlviii — 752. Tomus Secundus: pp. xii—872. Eugenius Subirana, Barcinone. 1919.

THEOLOGIA MORALIS. Secundum Doctrinam S. Alfonsi de Ligorio. Auctore Jos. Aertnys, C.SS.R., S. Theologiae Moralis in Collegio Wittemiensi olim Professore. Editio decima, quam recognitam atque auctam ad Codicem Juris Canonici accommodavit C. A. Damen, C.SS.R., Juris Can. Doct. et Theol. Mor. Prof. Tomus I. Buscoduci: Teulings Editorum Societas. 1919. Pp. xvi—485.

A DICTIONARY OF CANON LAW. By the Rev. P. Trudel, S.S. B. Herder Book Co., St. Louis and London. 1919. Pp. 242. Price, $1.50.

INCENSE OF THE SOUL. A Treatise on Prayer. By the Rev. Albert Rung, author of *The Seminarian.* Catholic Union Store, Buffalo, N. Y. 1919. Pp. 35. Price, $0.40 *net.*

THE UNDYING TRAGEDY OF THE WORLD. By William F. Robison, S.J. B. Herder Book Co., St. Louis and London. 1919. Pp. 210. Price, $1.50.

WHOM THE LORD LOVETH. Consoling Thoughts for Every Day in the Year. Compiled by Henriette Eugenie Delamare. P. J. Kenedy & Sons, New York. 1919. Pp. 120. Price, $1.00; $1.10 *postpaid.*

THE THINGS IMMORTAL. Spiritual Thoughts for Every-Day Reading. By the Rev. Edward F. Garesché, S.J., author of *Your Neighbor and You, Your Interests Eternal, Your Soul's Salvation,* etc. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 144. Price, $1.25 *net.*

L'APOSTOLAT DES HOMMES PAR LES MISSIONS ET LES RETRAITES. Étude par les Missionaires diocésains de France. Paris: Pierre Téqui. 1919. Pp. 208. Prix, 5 *fr.* (majoration comprise).

MOTHER ANNE OF JESUS of the Congregation of the Servants of the Most Blessed Sacrament. Sentinel Press, New York. 1919. Pp. 30.

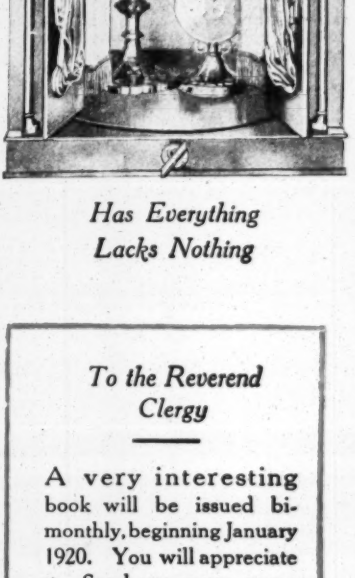
RELIGION. By the Rev. R. Traill. Catholic Truth Society, London. 1919. Pp. 20. Price, twopence.

PENNY PAMPHLETS: C213, *The Conversion of Jules Lewel.* Published for the Catholic Guild of Israel. Pp. 16. C214, *The Conversion of Isidore Goschler.* Published for the Catholic Guild of Israel. Pp. 12. R79, *The Will to Believe.* By B. Gavan Duffy, S.J. Pp. 12. Catholic Truth Society, London. 1919. Price, one penny each.

HOW TO SERVE MASS. Catholic Truth Society, London. 1919. Pp. 24. Price, threepence *net.*

CALENDRIER DU TRÈS SAINT SACREMENT POUR 1920. Chaque feuillet contient, outre l'indication de la fête du jour, une parole ou pensée pieuse extraite des œuvres du Vénérable Père Eymard, propre à alimenter la foi et l'amour envers le Très Saint Sacrement. Sentinel of Blessed Sacrament, 185 E. 76th St., New York. 1919. Prix, $0.55 *franco.*

# Let Steel Protect the Blessed Sacrament



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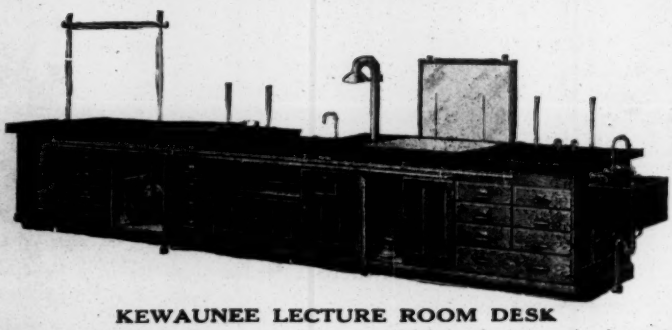

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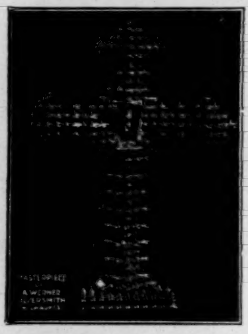

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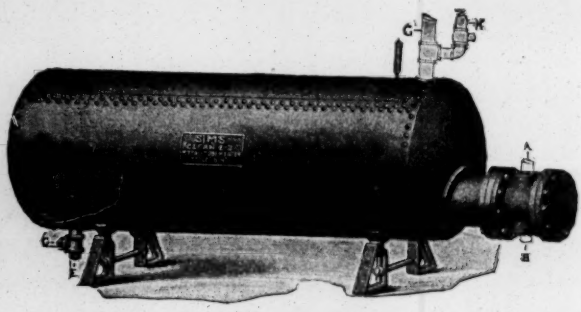

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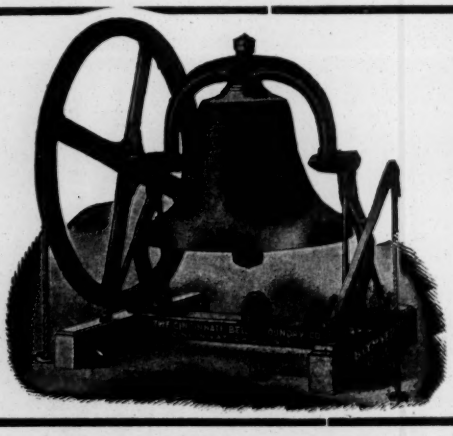

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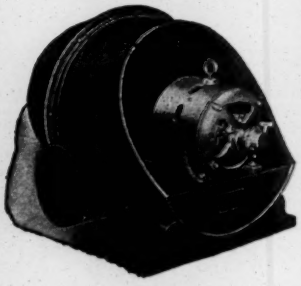

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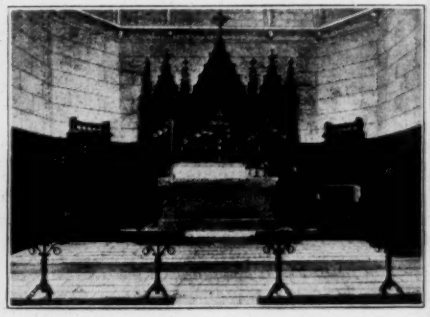

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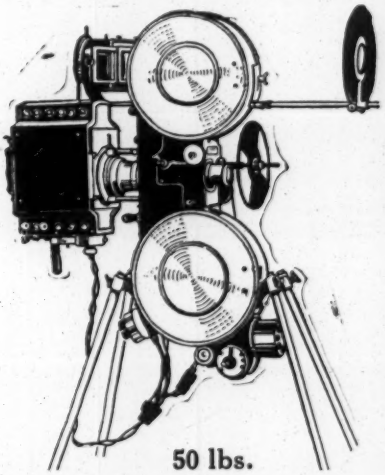

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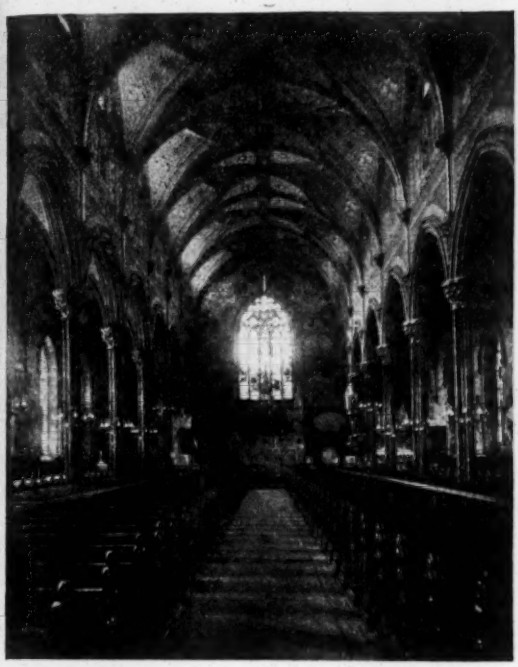

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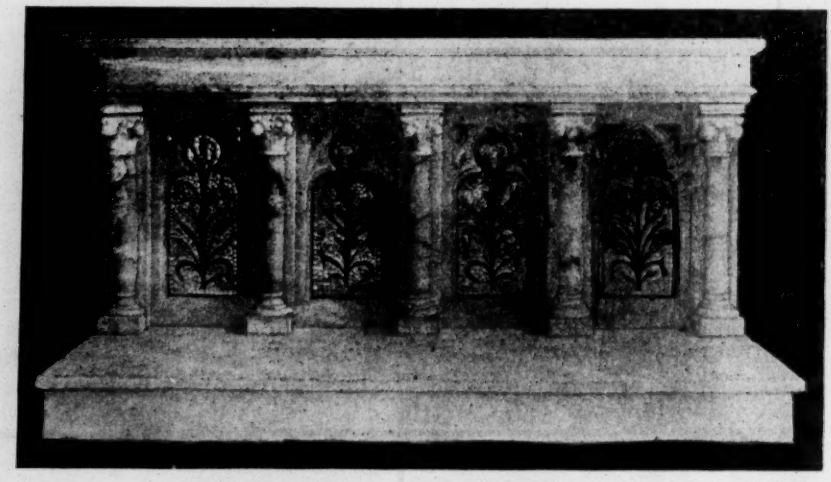

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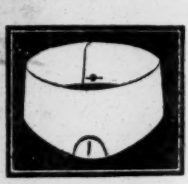

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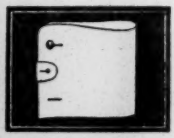

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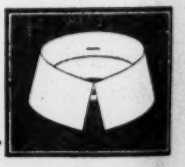

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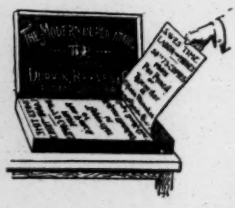

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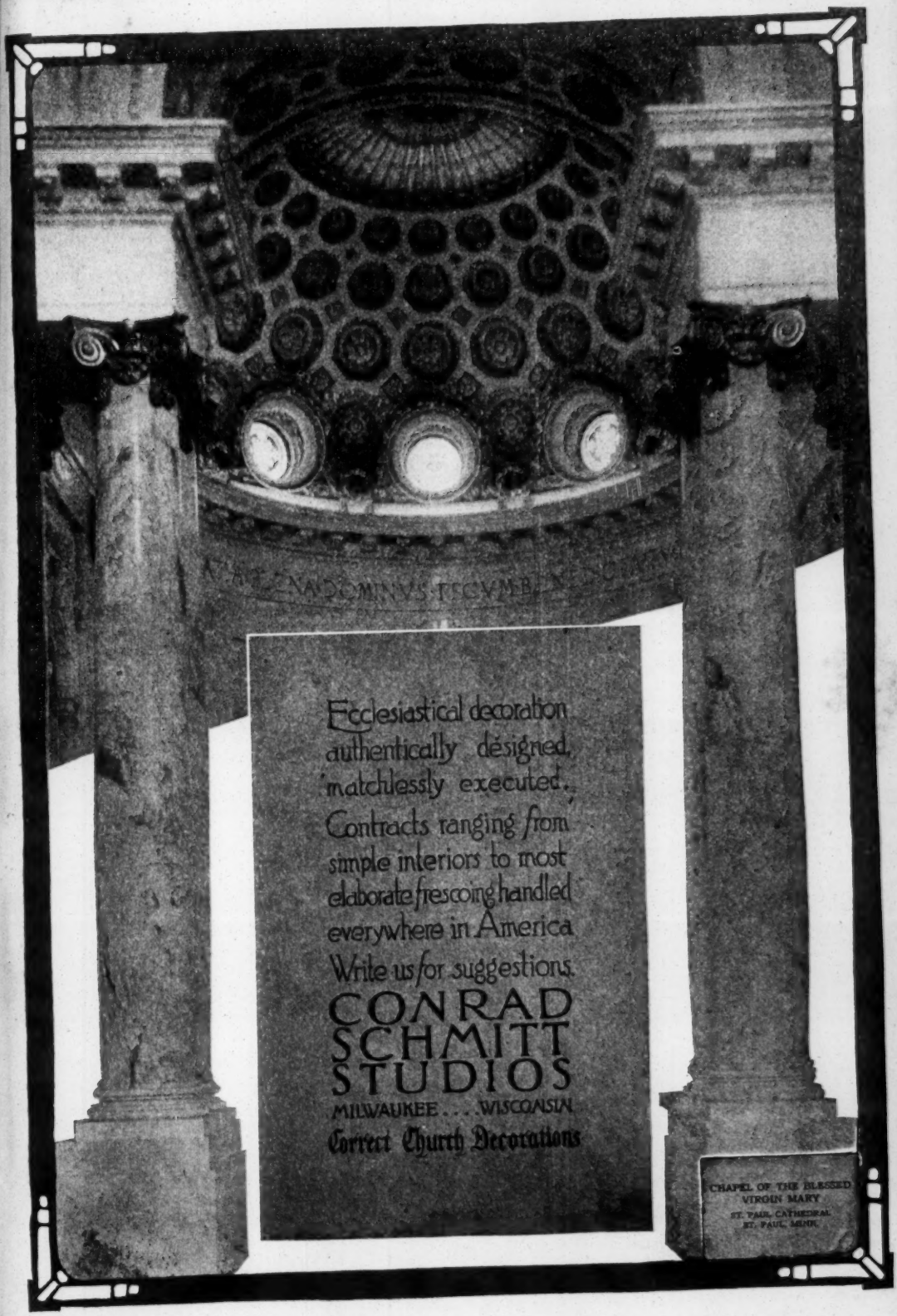
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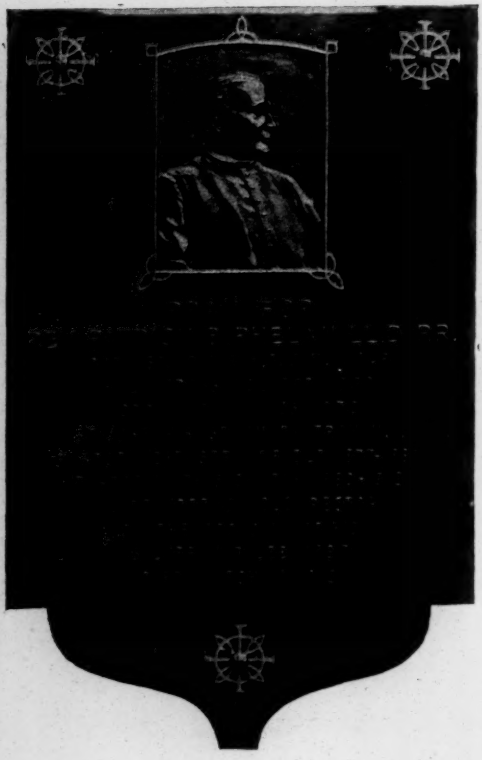

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